THE CHURCHMAN.

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POETRY.

For the Churchman.

"The Church of the living God, the pillar and ground of the truth." 1 Tim. iii. 15.

I.

The Church—O 'tis a glorious name
As ever down time's record came,
As ever thrilled on mortal tongue,
Or warmed the lays which angels sung;
And though she knows no proud renown,
Nor worldly might, nor blood-stained crown,
Yet loftier far than these her claim,
And nobler still, her priceless fame:
For what hath earth to place beside
The Spouse of God, the Crucified?

II.

Yes, purchased by thy Saviour's blood,
Which poured for thee its gushing flood;
Left by His last and best command,
The heritage of every land,
To give them light, to speak them peace,
Till time and earth alike should cease;
With voice that tells of sins forgiven,
With hand that holds the keys of heaven—
Thou stand'st alone, the child of God,
To point the way thy Master trod.

III.

Since then time's wings have swept away
With whirlwind force that breathing clay
Whose name is man, whose deeds on earth
Have been a thing for demons' mirth,
Yet over thee, thou blessed thing,
His flight was like the breath of Spring,
To scatter round thee fairer flowers
Than those which bloomed in Eden's bowers;
For thine are those which ne'er decay—
Thy martyr bands—these, these are they.

IV.

Nor years alone, but man's fell rage
For many a sad and darksome age,
Hath vainly urged its feeble force
To stay thee in thine onward course,
Which like some mighty river glides,
Increasing still its flowing tides,
And shall glide on, till time shall be
Engulfed amid eternity—
Till thou thyself shall hold in one,
All that bright heaven doth gaze upon.

V.

Thy foes have come, in bannered might,
To war against thy ranks of light,
Countless as leaves which fill the vale
When o'er it moans the autumn gale—
Yet where are they? Behold the rock,
Shivered beneath the lightning's shock!
Go view the tree, whose prostrate form
Lies low beneath the mountain storm,—
For such are these, and such shall be
The foe that dares to war with thee.

VI.

Yet though thy Master's might is thine,
Thy Master's love through thee doth shine,
And though thy foes have found thee still
By earth and man invincible,—
Yet to the contrite one, thy word
Is like some strain of music heard
At midnight's hour, as soft and sweet
As that with which the angels greet
An earth-freed soul whose upward flight
Hath borne him to the realms of light.

VII.

The sinner's refuge still thou art,
The solace of his burdened heart,
The ark which, framed by hands divine,
Shall shelter from the storms of time,
And bear him on, till brighter skies
Than ever gleamed on mortal eyes—
Till fairer lands than e'er the sun
Hath in his courses looked upon—
Shall tell him of life's voyage done—
Its trials past, its haven won.

VIII.

Then may thy glorious ensign wave,
The blood-stained cross thy Master gave,
Proudly and wide, o'er land and sea—
The bright, the beautiful, the free,
Till every tongue thy sway shall own,
And every bosom be thy throne;
Till man, redeemed from sin's dark stain,
The slave no more of guilt and shame,
Shall find in thee such blessings given,
As make the earth but lower heaven.

Ion.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. VIII.

The Falsehood of the Nag's Head Consecration farther proved.

What has been already said in the last chapter, in answer to Mr. Ward, is sufficient to prove the Nag's Head consecration to be a mere fable, invented, without any color of truth, in order to nullify the orders of the Church of England. But, that I may as much as possible take away all occasion for scruples out of the minds of honest men, who labor under the yoke of Popery, and who have been misled by these and the like insinuations, I shall farther prove the falsehood of this story, by such arguments as did not naturally fall in with Mr. Ward's objections.

The first thing I shall take notice of in this case, is errors in chronology, which manifestly appear in the relation of this fable; and this has ever been a certain sign among all critics, of the falsehood of any fact. Dr. Champney, in his book of the "Vocation of English Bishops," fixeth the date of this Nag's Head consecration, some time before the 9th of September, 1559, which cannot be, because Parker and the rest could not be consecrated without a commission from the Queen. Now Parker's commission does not bear date till the 6th of December following; besides, his election was not confirmed by the dean of the Arches, until the 9th of the same month, both which are undeniable proofs that he could not be ordained before that time. Besides, there are fourteen more who are said to be consecrated at the same place, and at the same time, which is as incredible as the former, because it appears that some of them were not so much as consecrated in the same year. If this be not a certain undeniable evidence of the falsehood of this story, I know not what is.

2. Another very manifest argument of the falsehood of this story, is the profound silence of all Popish writers (a generation not much inclined to silence) during the whole reign of queen Elizabeth, and the beginning of king James's, of any such ridiculous consecration as this is. We do not find a word of it even in Sanders' wild book, "De Schismate Anglicano," although he has there collected together all the scandal that could well be invented of the reformation, yet he is as mute as a fish with respect to this matter, which nobody can suppose to be owing either to his modesty or good will to us, for he had as little of the one as he had of the other; and therefore it is certain that this story was the product of some other more modern genius than his.

Besides him, there are a great many others, as Harding, Stapleton, Parsons, and even Kellison, before his reply to Sutcliff, were absolute strangers to any such account of our consecrations as this is, which evidently appears by their writings. I shall instance only in Kellison, whom I take to be the inventor of this story. Before this noble project came into his head, he argued against our orders, because he thought our first ordainers were apostates and heretics, and because they did not use the Popish ordinal, but not one word of the Nag's Head, or of bishop Scory's form there. His words are these:

"They will, peradventure, say, that their first bishops, priests and preachers, were ordained by ours, before they departed from us, and that they ordaining others, still continued the succession. But this evasion is not sufficient; for first of all, either our pastors were lawful or unlawful; if lawful, then are theirs unlawful, who preached against the commandment of ours, yea, then are they usurpers, who thrust out their lawful pastors, and settled themselves in their rooms. If unlawful, then do they absurdly challenge succession from them; because none can succeed lawfully to unlawful predecessors, if they have no other title but from them. Secondly, although some of their apostates were made priests and pastors by our bishops, yet all were not such; Luther and Calvin, the first founders, and many others, were not bishops, and so could not ordain priests and pastors, and they which were true bishops among them used not the matter and form of ordination. And if they had truly ordained their ministers, as their apostate bishops might have done if they had used the matter and form of order, because power of consecrating and ordering, which divines call *potestas ordinis*, is never abolished; yet besides order, jurisdiction and mission from a lawful pastor is also required, for as St. Paul saith, 'Quomodo prædicabunt, nisi mittantur?' How shall they preach except they be sent? And seeing our pastors were so far from sending them, that they forbade them all pulpits, and preaching, from them they could have no mission. And so they cannot prove their ordinary mission." Thus far Kellison.

Now here it is observable, that the manner of his opposition runs thus: first, that it is not lawful to separate from lawful pastors. Secondly, if we say their pastors were unlawful, ours could not be lawful, because deriving their authority and mission from them. Thirdly, that though our first bishops were true bishops, yet all were not such, as Luther and Calvin—but then the mission of Luther and Calvin is nothing to us, for we do not pretend to prove any mission from them. Fourthly, that our bishops did not use the true matter and form of ordination. Fifthly, that their bishops gave them no jurisdiction, but rather opposed them.

But when Dr. Sutcliff set aside these objections, by proving the justice and piety of our separation, and the validity of our forms and the jurisdiction of our bishops—Kellison being thus beaten out of his holds, is forced to take refuge under the protection of a lie, which is this of the Nag's Head fable. For in the year 1608, he published a reply to Dr. Sutcliff, wherein this story had its first life; nor was it ever heard of before this, notwithstanding there were so many very proper occasions to mention it. You see Kellison himself takes no manner of notice of it in his "Survey of the New Religion," which was published in the year 1605, though it was more to his purpose than all that he has there urged. If there had been any truth in this story, it had certainly been produced before the year 1608, which is almost fifty years after the time when the thing was supposed to be done; especially since there is so much depends upon it, as the validity of our whole reformation. And we cannot suppose it to be concealed out of any favor or tenderness towards us; for indeed if it had been true, it had been no tenderness to the souls of men to have concealed it so long; and therefore we must conclude this fable to be the invention of a man, pressed hard by an adversary, who had nothing else to say for himself.

3. Another argument, to prove this a fiction, is the silence, also, of the factious puritans of that age, who, no doubt of it, if there had been any thing of truth in the Nag's Head story, would soon have cast it in the teeth of the orthodox bishops and clergy, as the readiest and surest way to overturn the apostolical order of bishops, which they were so much displeased with. This had been a ready way to silence all arguments, if they could once show, that the Episcopacy contended for by the orthodox, was only *nominal* and not *real;* but they were so far from urging any argument of this nature, that they called our bishops popish and anti-Christian, because they had their orders by succession from the popish bishops.

I find a manuscript quotation to this purpose in the margin of the preface to "Parson's Discussion," which I have, and which I take to be written by a papist; the words are taken out of a book written by one *Prudent Ball*, a Nonconformist, which I never saw. The words are these: "Coverdale and Scory made Parker the first Archbishop of Canterbury, in queen Elizabeth's time; they received their orders of Cranmer, and he of Pope Clement the VIIth, who gave him Popish anti-Christian orders. Vide Prudent Ball, the 2d part, chap. 2: p. 544." This shows how well pleased they were with our orders upon the account of this succession. But if any body should think this quotation not so well attested as it ought to be; I refer him to "Bancroft's Dangerous Positions," &c., where he will find much of the humor of that set of men in this, as well as in other instances, taken out of their own writings; and will any body say, that if these men had known any thing of this story, that they would not have produced it; and instead of hard words, they would have produced one hard argument, especially when it was such, as was just upon the level with their own capacities.

But it is evident, by the books then written in defence of Episcopacy by bishop Bilson, Hooker, Saravia, and others, that the subject of the then debate, was the Divine Right of Episcopacy; and can any body think that those empty wretches would not have been glad to rid themselves of such an untoward subject, if they could so easily have taken away the ground of the debate, by saying, that though Episcopacy were of Divine Right, yet that their adversaries could pretend to no such right, because they wanted consecration, or at least that they were forced to be contented with a ridiculous one, which was rather worse than none.

4. The public manner of this ludicrous consecration is another plain argument against the truth of it; for if they were put to such shifts, as is pretended, they would have chosen some other more private place than a tavern to have acted it in, at least they would never have permitted a known enemy to be there, as Neal was, to report the same to the world, and so to make themselves a laughing-stock to friends and foes.

5. There was no necessity for such a proceeding as this is, because they neither wanted an ordinal, nor a competent number of bishops of the Protestant religion to use it, nor yet a church to go, to perform this ordinance in.—For in the first place there was an ordinal ever since king Edward's time, and which was established by the act of uniformity in the first year of this Queen, notwithstanding Bonner's quibble to the contrary, in order to save his bacon, and which Scory and Coverdale, two of king Edward's bishops, were themselves consecrated by, and therefore there was no deficiency upon the account of an ordinal, which was of Protestant extraction. 2. There was a sufficient number of Protestant bishops then alive: there were no less than four, viz., Barlow, Hodgskins, Coverdale, and Scory. For Barlow did not die until about the year 1570, which was ten years after this consecration. For Curtis, his successor in the See of Chichester, was consecrated, May 20, 1570. Secondly, Hodgskins was then alive, because we find the Queen nominated him for one of the consecrators in her letters patents, and certainly she would not have named a person that was then dead. Thirdly, and as to Coverdale, we have not only the Queen's letters patents, to testify his being then alive; but also bishop Godwyn, in his catalogue of the bishops of Exeter, takes notice of his return from banishment, after the Marian persecution. "Elizabethâ regnum adepta, in patriam quidem reversus est; sedem vero relictam repetere non curavit. Londini grandævus decessit, et in parochiali ecclesia S. Bartholomæi, Sepultura est traditus." "Elizabeth coming to the crown, he returned to his country, but having left his See he did not care to be restored. He died very old at London, and he lies buried in the parish church of St. Bartholomew." 4. Scory lived until the end of the beginning of the year 1585, which was twenty-five years after this consecration; so that you see here are bishops enough to perform this office, without being obliged to popish bishops for a consecration, not to say any thing of Bale, bishop of Ossory, or the Suffragan of Thetford, who were also named in the Queen's Mandate for the consecration. Lastly, that there were churches enough, whose doors must fly open to such a consecration, will, I believe, hardly be disputed by any body of common sense, who considereth that the laws and government were at that time on the side of the reformation. So that weighing all these things according to common laws of reason, there could be no manner of necessity, but on the contrary, it would have been the height of folly and madness, to act such a part as the Nag's Head consecration is described to be.

6. There is not one sufficient witness produced to attest this matter of fact, and without such a witness, no fact can be proved; one witness indeed they pretend to have, but he is such a witness, as impartial men must own to be very incompetent; for it does not appear that he ever testified it upon oath, or before a public notary, as a witness ought to do; so far from this, that he was never produced to have affirmed it before any person of impartiality. Nor do I believe, that this pretended witness, Mr. Neal, ever said it at all, because if he had told any body this, he must have told it to Bonner, who is said to have sent him to the Nag's Head to see, and to give an account to his master what was done. But it plainly appears by bishop Bonner's case before mentioned, that he never told him one word of it, otherwise he would have urged this in his plea; and consequently we may reasonably conclude, that this Mr. Neal never said it, and therefore they have not so much as one witness to attest this fact.

To number up all the improbabilities and inconsistencies of this ridiculous story, were endless; it has not so much as one mark of truth belonging to it. It is neither attested by sufficient witnesses, who lived in the time when it was supposed to be done, nor is it founded upon any probable circumstances, peculiar to that age, nor upon any record whatsoever; but on the contrary it evidently appears to be invented to serve the turn of a contemptible faction, who had nothing else to say for themselves.

I shall conclude this chapter with the account which Dr. Heylin giveth of our first consecrators in opposition to this fable. And this is an historian which the Romanists themselves often express an esteem for, not that he is to be regarded the more for that reason; but because he really is in himself such a man as Tully describes a good historian to be. *Ne quid falsi dicere audeat, ne quid veri non audeat.*

"But to proceed," says Heylin, "unto the consecration of the new archbishop; the first thing to be done after the passing the royal assent for ratifying of the election of the dean and chapter, was the confirming of it in the court of Arches, according to the usual form in that behalf; which being accordingly performed, the Vicar-General, the dean of the Arches, the proctors and officers of the court, whose presence was required at this solemnity, were entertained at a dinner provided for them, at the Nag's Head tavern in Cheapside; for which though Parker paid the shot, yet shall the Church be called to an after-reckoning.—Nothing remains to expedite the consecration, but this royal mandate, which I find dated on the 6th of December, directed to Anthony Kitchin, bishop of Landaff; William Barlow, late bishop of Bath and Wells, Lord elect of Chichester; John Scory, late bishop of Chichester, Lord elect of Hereford; Miles Coverdale, late bishop of Exeter; John Hodgskins, Suffragan of Bedford; John ——, Suffragan of Thetford; and John Bale, bishop of Ossory, in the realm of Ireland, requiring them or any four of them at the least, to proceed unto the consecration of the Right Reverend Matthew Parker, lately elected to the metropolitical See of Canterbury. The first and the two last, either hindered by sickness, or by some other lawful impediment, were not in a condition to attend the service; which notwithstanding was performed by the other four, on Sunday the 17th of that month, according to the ordinal of king Edward VI., then newly printed for that purpose; the ceremony performed in the chapel at Lambeth-house, the east end whereof was hanged with rich tapestry, and the floor covered with red cloth; the Morning Service read by Pearson, the archbishop's chaplain, the sermon preached by Dr. Scory, Lord elect of Hereford, on those words of St. Peter, "The elders which are among you I exhort," &c., 1 Pet. v. 1. The letters patents for proceeding to the consecration, publicly read by Dr. Yale; the act of consecration, legally performed by the imposition of the hands of the said four bishops, according to the ancient canons, and king Edward's ordinal; and after all a plentiful dinner, for the entertainment of the company which resorted thither. Among whom Charles Howard, (eldest son of William, Lord Effingham, created afterwards Lord Admiral, and Earl of Nottingham,) happened to be one, and afterwards testified the truth of all these particulars, when the reality and form of this consecration was called in question by some captious sticklers for the Church of Rome.

"For so it was, that some sticklers for the Church of Rome, having been told of the dinner which was made at the Nag's Head tavern at such times as the election of the new archbishop was confirmed in the Arches, raised a report that the Nag's Head tavern was the place of consecration. And this report was countenanced by another slander, causing it to be noised abroad, and published in some seditious pamphlets, that the persons designed by the Queen, for several bishoprics, being met at a tavern, did then and there lay hands upon one another without form or order."

Now I appeal even to a prejudiced reader, that has not lost his senses, which of these two accounts looks most like a true history: whether their fable of the Nag's Head, which has so many inconsistencies in it, and is founded upon no evidence; or this account which Dr. Heylin giveth of Parker's consecration, the facts which he relates are founded upon what ought to be the foundation of all history, viz., public records; but their story has no such foundation, it is all hearsay work, which was never before reputed a competent testimony to assert a matter fact. I have now done with it, and let it rest in the same pit of oblivion, with the first inventors of it.

COMMUNICATIONS.

For the Churchman.

HISTORICAL.

Mr. Editor,—"The Church Record" requires to be set right, in at least two important points connected with the history of this Diocese.

The first relates to its second Bishop, Dr. Benjamin Moore. The Record says of him, "He was the first Assistant Bishop in the American Episcopal Church."

Bishop Moore never was an Assistant Bishop. He was elected Bishop of the Diocese, and from the time of his consecration until deprived of ability by a paralytic affection, he discharged the duties of diocesan, and until his death, was recognized and respected as such by his diocese and the Church at large, without the least reference to his predecessor. When disabled, as above mentioned, Dr. Hobart was elected his assistant, and was, on his consecration, "the first Assistant Bishop in the American Episcopal Church."

The editor of the Record has evidently been misled in this matter by a declaration of *opinion* on the part of the Bishops who united in the consecration of Bishop Moore, unfavorable to the propriety of Bishop Provoost's resignation, and regarding Bishop Moore as merely his assistant. This opinion, however, was, of course, not law.

The fact is, in the entire absence of any law binding either on the Church at large, or on this diocese, forbidding or controlling episcopal resignations, Bishop Provoost did, in 1801, resign to our Convention his diocesan authority, and the same Convention elected Dr. Moore as his *successor*. From that time until the memorable troubles in our diocese excited by opposition to Bishop Hobart, the idea of Bishop Moore being any other than our diocesan, does not appear to have been broached. Then, Bishop Provoost was induced to put forth claims to being still diocesan. This he did in a very formal way, in a communication to the Convention of 1812. This led to a solemn act by that body, which, of course, puts entirely to rest all question of the diocesan rank and authority of Bishop Moore, and proves finally and incontestably, that he never was Assistant Bishop.

The record of these matters, as taken from the Journal of the Diocesan Convention of 1812, is as follows:—

"A letter from the Right Rev. Bishop Provoost, addressed to the Rev. Clerical, and to the Lay Members of the Convention of the Protestant Episcopal Church in the State of New-York, was read, which is as follows, viz.

'*To the Rev. Clerical, and to the Lay Members of the Convention of the Protestant Episcopal Church in the State of New-York.*

'Brethren,

'This being the day appointed by our Church for your Convention, I think proper to address you.

'You well know that in the year 1801 I proffered to the State Convention a resignation of my jurisdiction as Bishop of this Diocese, and that immediately afterwards I communicated to the General Convention, then in session at Trenton, information of the step I had taken. For a long time I fully believed that my act of resignation was recognized as effectual. But having some time since become acquainted with the proceedings of the State and General Conventions in relation to this subject, and feeling a due respect for the sentiments of the General Convention, so strongly and decisively expressed in the resolution of the House of Bishops of the 7th of September, 1801, I think it my duty to inform you, that though it has not pleased God to bless me with health that will enable me to discharge all the duties of a Diocesan, and for that reason I cannot now attend the Convention; yet I am ready to act in deference to the resolution above mentioned, and to concur in any regulations which expediency may dictate to the Church; without which concurrence I am, after the resolution of the House of Bishops, bound to consider every Episcopal act as unauthorized.

'With my earnest prayers to Almighty God for the prosperity and peace of our Church, for the spiritual welfare and temporal happiness of all its members,

'I am, my dearly beloved brethren,
'Your affectionate father in God,
'Samuel Provoost,
'Bishop of the Protestant Episcopal Church in the State of New York, and Diocesan of the same.

'*New-York, 6th Oct.,* 1812.'

"Whereupon the following resolutions were proposed and considered:

'Whereas by the Constitution of this Church the right of electing the Bishop thereof is vested in, and appertains to the Convention of this State: And whereas the jurisdiction of the Bishop of the Protestant Episcopal Church as the Diocesan thereof may be resigned, although the spiritual character or order of the Bishop is indelible; and such resignation, when the same is accepted by the Convention, creates a vacancy in the office of Diocesan Bishop of the Protestant Episcopal Church in this State: And whereas the Right Rev. Samuel Provoost, D. D., being then the Diocesan Bishop of the said Church in this State, did, on the third day of September, in the year of our Lord one thousand eight hundred and one, resign his Episcopal jurisdiction of this Diocese to the Convention of the said Church in this State; and the said Convention did on the next day accept the said resignation, and on the following day proceeded to the choice, by ballot, of a person to succeed the said Diocesan Bishop; and thereupon the Rev. Benjamin Moore, D. D., was unanimously chosen by the Clergy and Laity, and received from them, as Bishop elect of this Church, the testimonial required by the Canon of the General Convention: And whereas the said Benjamin Moore was, on the eleventh day of the said month of September, rightly and canonically consecrated into the office of Bishop of the said Church, and from that time hath exercised the powers and jurisdiction of Diocesan Bishop in this State: And whereas this Convention hath been given to understand that doubts have been entertained whether the office and jurisdiction of Diocesan Bishop became vacant by the said resignation and acceptance thereof, and whether the said Benjamin Moore was of right the Diocesan Bishop of the said Church in this State by virtue of the election and consecration herein before mentioned: And whereas this Convention hath further understood that since the last Convention the said Bishop Provoost hath assumed, and by his letter this day read in Convention does claim, the title and character of Diocesan Bishop:—Now, therefore, in order to obviate the said doubts, and with a view to restore and preserve the peace and order of the Church, this Convention doth hereby resolve and declare,

'That the Right Rev. Samuel Provoost, from and immediately after the acceptance of his resignation by the Convention of the Church in this State, ceased to be the Diocesan Bishop thereof, and could no longer rightfully exercise the functions or jurisdiction appertaining to that office; that having ceased to be the Diocesan Bishop as aforesaid, he could neither resume, nor be restored to that character by any act of his own or of the General Convention, or either of its houses, without the consent and participation of the said State Convention, which consent and participation the said Bishop Provoost has not obtained; and that his claim to such character is therefore unfounded.

'And further this Convention doth declare and resolve, that the spiritual order of Bishop having been canonically conferred upon the said Benjamin Moore, he became thereby, in consequence of the said previous election, *ipso facto*, and of right, the Diocesan Bishop of the Protestant Episcopal Church in this State, and as such, well entitled to all the jurisdiction and pre-eminence belonging to that office, and which have been, and may be, canonically exercised by him personally, or through his coadjutor, in the said character.

'And this Convention, in their own names, and for the Protestant Episcopal Church in this State, do hereby solemnly declare and acknowledge the said Benjamin Moore, and no other person, to be their true and lawful Diocesan Bishop; and that respect and obedience ought of right to be paid to him as such.'

"The question on the passage of the above resolutions being taken, they were carried in the affirmative.

"YEAS.

Clergy.

The Rev. Amos G. Baldwin,
Theodosius Bartow,
Abraham Beach, D. D.,
William Berrian,
Nathanael Bowen,
John Bowden, D. D.,
Barzillai Bulkley,
Orin Clark,
Elias Cooper,
Samuel Fuller,
Samuel Haskill,
Seth Hart,
Thomas Y. How, D. D.,
Thomas Lyell,
Daniel Nash,
Joseph Prentice,
John Reed,
Isaac Wilkins, D. D.

LAITY.*

St. Andrew's Church, Staten-Island, a church and chapel,	2
St. George's Church, Hempstead, a church and chapel,	2
Grace Church, New-York,	1
Christ Church, New-York,	1
Du St. Esprit, New-York,	1
Trinity Church, New-York, a church and two chapels,	3
St. Mark's Church, Bowery, New-York,	1
St. Stephen's Church, New-York,	1
St. James's Church, New-York,	1
Zion Church, New-York,	1
Christ Church, Poughkeepsie,	1
St. James's Church, Newtown,	1
St. Ann's Church, Brooklyn,	1
St. George's Church, Flushing,	1
Trinity Church, Fairfield,	1
Christ Church, Hudson,	1
Trinity Church, Geneva,	1
Grace Church, Jamaica,	1
Trinity Church, New-Rochelle,	1
St. James's Church, Goshen,	1
St. John's Church, Yonkers,	1
Christ Church, Rye,	1
St. Luke's Church, Catskill,	1
Trinity Church, Utica,	1
St. James's Church, Hyde-Park,	1
Christ Church, Cooper's Town,	1
St. Peter's Church, Stamford,	1
St. Peter's Church, Westchester,	1
St. Peter's Church, Pultneyville,	1
Trinity Church, Athens,	1
St. George's Church, New-York,	1
St. Matthew's Church, Unadilla,	1

'NAYS.

Clergy.—None.

'LAITY.

St. Michael's Church, Bloomingdale,	1
Trinity Church, Fishkill,	1
St. George's Church, Newburgh, divided.	

"The Rev. Dr. Moore, the Rev. Dr. Harris, and the Rev. Mr. Feltus, were excused from voting, and expressed their determination to submit to the decision of the Convention.

"The Delegate from St. James's Church, North-Salem, was also excused from voting.

"On motion, *Resolved,* That copies of the letter from the Right Rev. Bishop Provoost addressed to the Clerical and to the Lay Members of the Convention of the Protestant Episcopal Church in the State of New York, and of the above resolutions, be sent to the Right Rev. Bishop Moore, the Diocesan of the Church in this State, and to the Right Rev. the Bishops of the Protestant Episcopal Church in the United States; and also a copy of the resolutions to the Right Rev. Bishop Provoost."

The second important case of inaccuracy in The Church Record to which I feel myself compelled to refer, is one on which I would gladly be silent, if truth and justice allowed.—But they do not.

The case is that of the present rector of St. Stephen's Church, Philadelphia. This gentleman was originally a candidate for orders in this diocese. For reasons, however, which, it is well recollected by those who were then interested in the concerns of the diocese, Bishop Hobart considered as not only justifying, but on the most solemn and important considerations requiring, such action on his part, he rejected his application for orders by striking his name from the list of candidates. He was soon afterwards, however, admitted by Bishop Griswold as a candidate, and subsequently ordained by him.

I am truly pained to feel myself obliged to introduce, in such a connection, the name of the estimable clergyman concerned. For it is [illegible] satisfaction and gratitude to God than to your present correspondent, that that gentleman has been long known as one of our most respectable, faithful, and useful clergymen. Of the same character is the fact, that there was ultimately established, between Bishop Hobart and him, an entirely kind and friendly feeling. This, however, was not the result of any change of opinion, on the Bishop's part, as to the propriety of the view of the case which he had previously taken. He never doubted that he had done right. Perceiving, however, the evidence of that change in the individual concerned, which had given him the character above mentioned, the kind and Christian feelings of the Bishop at once yielded, and he gladly surrendered all his past difficulties, in the trust that their cause had, through divine grace, been removed, and that there had thus been a change effected which warranted an entire oblivion of the past. Hence the feeling of kind and affectionate confidence which the good Bishop may have expressed. And there can be no doubt that the same developments of character would have led him—had time sufficient been allowed—to have readmitted the same candidate, and ordained him.

Whatever subsequent developments, however, there were, indicating a moral and spiritual change in the fitness for the holy ministry of the individual concerned, they can have no bearing on a just estimate of the course adopted by Bishop Hobart; which had reference solely to the case as it then stood. And I think I have too just an estimate of the honorable and Christian feelings of Dr. Ducachet, to allow me to doubt, for a moment, that whatever may be his opinion of the necessity, fitness, or kindness, of the original introduction, at this time, of the subject, he will approve—as a just sacrifice of all personal considerations—if it must be dragged from its slumber of nearly twenty years, that it be presented in the light of historic truth, and so as to do justice to all the parties concerned.

This, Mr. Editor, is my present object. The view given in the Church Record sanctions three decidedly erroneous conclusions:—

First, that Bishop Hobart's objections had no reference to the religious or moral qualifications of the candidate; and indeed that they might have been of a very insignificant character, or even the mere arbitrary exercise of power, or the result of mere personal dislike or pique;

Secondly, that the reception and ordination of the candidate in another diocese had the approval of the Bishops assembled in the General Convention of 1823; and,

Thirdly, that there was developed, in the discussions arising out of the case, the principle, as an acknowledged one, that the ordination by one Bishop of a candidate rejected by another, does not necessarily imply an unfavorable imputation upon the rejecting Bishop.

That the "Record" is wrong in each of these three particulars, must, I think, appear from the following authentic account of the whole matter.

The authoritative opinions, also, thus furnished, of Bishops White and Hobart, touching the canonical provisions in the case of a Bishop rejecting an application for orders, will, of course, be highly prized by all who would form a just and enlightened opinion respecting the true meaning, intent, and bearing, of such provisions; however such opinion may differ from that of the Church Record.

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* Agreeably to the 7th Article of the Constitution of this Church, the Laity voted by congregations; and when more than one church or chapel is united under one vestry, the delegate or delegates of such vestry is entitled to a vote for each church or chapel.

Extract from Bishop Hobart's Address to the Convention of the Diocese of New York, 1823.

"In my former address, Henry W. Ducachet, M. D., was ranked among the number of candidates for orders. He has since been rejected by me. The great publicity which has been given to erroneous representations of this act, which would exhibit it as one of tyranny and injustice, and other peculiar circumstances in the case, having a most important operation on the character of our Church, and the exercise of its discipline, render it proper for me to lay before you a correct statement of this subject. The ground of rejection was, faults of temper, leading to violent abuse of the characters of individuals. I ascertained this fact from the information of persons of the first respectability, some of them communicants of the Church, who had the fullest opportunity of judging of the moral qualifications of this gentleman. But the most decisive evidence appeared in a Funeral Eulogium on a medical friend, delivered by him, and published, in which the most unwarrantable liberties are taken with the private characters of persons who were obnoxious to him, and a charge, totally unfounded, of having been 'a dastardly traducer' of the character of the person whom he was eulogizing, brought against a gentleman of the first standing in society, of great purity of character, and who, for many years, had been an exemplary communicant in the Church of the Vestry of which he was a member. On the rejection of Dr. Ducachet, means, it is believed, were taken to procure his ordination in other Dioceses, but without success. It is certain that application was made by his friends to the Bishop of Quebec; who declined ordaining any candidate from the States, unless he should bring satisfactory testimonials from the Bishop of the Diocese where he had resided.—Application was at last made to the Bishop of the Eastern Diocese; to whom as well as to members of the Standing Committee of Rhode Island, in May last, on their return from the General Convention, I gave an explanation of the causes which led to Dr. Ducachet's rejection. I afterwards received the following letter from my Right Rev. Brother:—

'*Bristol, July* 9*th*, 1823.

'Right Rev. and dear Sir,

'That perplexing subject, the application of Mr. Ducachet to this Diocese to be received as a candidate for orders, is still in agitation; and it is proper that you should be apprised of what is doing, and consulted in whatever steps may be taken. Whether our Standing Committee will recommend him I know not; nor have I formed any determination respecting my future conduct in the business. To prevent any misunderstanding, it will be proper to state to you my general view of such questions, and to ask a statement of yours, and of this case particularly. A Bishop's authority, we know, is confined to his own Diocese. It is decidedly my opinion, that a candidate, being rejected by one Bishop, does not, in itself, debar him of the right of applying to, and being received by, another; for such a rule might sanction the most intolerable oppression. It is also my opinion, that if any Bishop receives one who has been refused by another, it does not necessarily imply any censure upon the conduct of the Bishop who refused. They act independently, each (we must suppose) according to his best judgment, and, of course, as his conscience dictates. Either of them may act in[illegible] so equally balanced, that a wise and impartial judge would hesitate to say which of the two pursued the wiser course. It is also my opinion, and it is evident to all, that the Bishop and Standing Committee who receive the person that has been rejected, take on themselves the whole responsibility. If the person is unworthy, no blame can rest upon those who rejected him. The case is similar to what we daily see in civil causes. If one judge reverses the decision of another, no censure is implied or understood. It is no uncommon thing for a man to bring an action before a court, and lose it; a new trial is granted him, and he gains his cause. In such case no manner of disrespect is shown to the former court. Of course, in the present case, you are interested only in the general honor and good of the Church. Mr. D. comes here very highly and abundantly recommended. You judge him to be an unfit person. The reasons for it given me verbally by yourself are worthy of serious consideration. But, with deference, I conceive that we ought to have some definite statement in writing of his disqualifications, with the proper proof. His address, delivered on a certain funeral occasion, and published, to which we have been referred, is reprehensible, but is not, in my judgment, sufficient to debar him from the sacred ministry. I have to request, then, that you will address to me, or to Mr. Wheaton, the President of our Standing Committee, such statement, and such proof, of Mr. Ducachet's unfitness for the holy ministry as you shall think proper. This, I know, is to you an unpleasant business; but to me it is much more so; called, as I probably soon shall be, to decide in a question of such great delicacy and importance.

'Most respectfully your friend and brother,

'Alexr. V. Griswold.'

"Properly appreciating the frankness which dictated this communication, and agreeing in the sentiment that there should be, on so important a subject, a free interchange of opinion, I returned the following answer:—

'*August* 6*th*, 1823.

'Right Rev. and dear Sir,

'Your letter of the 9th of July last arrived during my absence on a visitation of part of the Diocese, and before I could answer it, on my return, I was seized with an intermittent fever. The information which I received of what passed among the Bishops at the General Convention, induced me to hope that the subject of Mr. Ducachet's application to you for orders would not engross much more of your or my attention.* The state of my health must be my apology for my delay in writing to you, and for my not going very fully into the subject. This, however, is the less necessary, as the views, which appear to me correct, are stated by our presiding Bishop, in the opinion which he read in the House of Bishops; and as you may not have a copy of it, I take the liberty of subjoining one, taken from a copy with which Bishop White furnished me:—

'*Question.* Is there any possible case, in which a person, refused orders by a Bishop, and applying to another Bishop for ordination, may justifiably be ordained by him?

'*Answer.* The case is here supposed to be possible; but not under any circumstances, in which such an act would not be an open testimony against either the heterodoxy or the injustice of a brother Bishop.

'Let there be supposed two cases, as happening either in the Diocese of Bishop Kemp, or in that of Bishop Croes. These Right Rev. Brethren will excuse the attaching of their names to the fictitious cases; because the question is contemplated as having a bearing on a possible application to the writer of this; and because, if either of their Dioceses should be passed over, to reach that of Pennsylvania, such a procedure would be considered by him as evidence of the belief of a diversity of sentiment, influencing the administration of ecclesiastical discipline. The suggestion would prevent procedure in the case; although it might not prevent the consulting of Bishops on the subject, abstractly considered, as is done in the present instance.

'Let it be supposed, that in either of the two named Dioceses, there should be hereafter a Bishop, denying the Sacrifice of the cross to have been made for all. Scripture affirms it to have been "for the sins of the whole world:" but he would give the interpretation, that it might have been so extensive, had such been the will of God. Our Church says—"who redeemed me and all mankind:" but this would be interpreted of all sorts of men. Before the Bishop there appears a candidate who is rejected, because, not giving satisfactory answers on the specified points, he is considered as a denier of the sovereignty of God; and as excluding the agency of the Holy Spirit, from the giving of a beginning to the work of saving grace: doubtless just causes of rejection, if truly predicated of the person. In the circumstances stated, it may be supposed that the latter of the Bishops applied to would enter into a Christian correspondence with his Right Rev. Brother; not for the discussion of the implicated points, but perhaps for friendly expostulation; and, at any rate, for the ascertaining of facts: and on the latter account, other resources might be had recourse to. If the cause of the rejection should be found to be as stated, there would seem no hindrance to the ordaining of the party; although not even then, without the advice of the Standing Committee of the Diocese, and after taking the advice of some brother Bishops.

'Another case. Let the circumstances be as before; except that the rejection is for some act contrary to good morals. Let it be the manifesting of a disposition to intemperate abuse of character: than which there can scarcely be a fault more tending to the disgrace of the Christian ministry. If it should not bring down personal vengeance on the minister; there will be the sting of professed forbearance, because of the sacred profession of the offender. One would hope that no Standing Committee would sign the requisite testimonial in favor of such a person. If this should be done, it might further be hoped, that the Standing Committee of the Diocese applied to, would not strain their consciences to the same extent. But we will suppose both of these events to have happened. The opinion entertained is, that the Bishop applied to should disregard them both, and not take on himself the heavy responsibility which would result from his compliance. Let the above case be so varied, as that, in the estimation of the second Bishop applied to, the offence is resolvable into an act of indiscretion, not evidencing malignity of mind. That this is possible, cannot be denied. But how great should be the caution of predicating an ordination on the ground of the unreasonable severity, and as would be alleged, the tyranny, of another Bishop! If, however, the extreme case should happen, and if it should be continued, after reasonable time and endeavour for conciliation; no doubt the majority, or rather all the rest, of the Bishops, would express such sentiments concerning it, as would make the course of conduct clear to the Bishop applied to, and justify his compliance with the request made.

W. W.'

'Agreeably to the principles laid down in the opinion referred to, I should consider it my duty to act in any particular case which might come before me. If an application should be made to me to ordain a candidate rejected in the Eastern Diocese, I should not proceed, because, as suggested by Bishop White, this measure would imply a belief that there was some 'diversity of sentiment,' which, in the opinion of the candidate, would render his application more likely to succeed with me than with the Bishop of Connecticut, to whom, as the nearest Bishop, it would be natural and proper that the candidate should apply. If the case of a candidate rejected by an *adjoining* Bishop, should come before me, I should not think proper to ordain him, unless I were satisfied of the 'heterodoxy or injustice of my brother Bishop' in rejecting him. I conceive that *only* in an *extreme* case of this kind, would I be justifiable in ordaining a person rejected by another Bishop, and not then, without 'consulting my brother Bishops.' I should, in the first instance, inquire of the Bishop who had rejected the candidate, 'whether' (in the words of the canon) 'any just cause exists why the candidate should not be ordained.' If he answered in the affirmative—if, for example, he stated, that after full inquiry, he was satisfied that the candidate did not possess 'the qualifications which would render him apt and meet to exercise the ministry;' that his temper and disposition led him to language and conduct so violent as to expose him to just censure, and that his temper had been particularly displayed in an 'intemperate abuse of character,' I should immediately refuse to act in the case, satisfied that I could not ordain the candidate without bearing an 'open testimony' against the 'severity and injustice of my brother Bishop;' and of this 'severity and injustice,' I must have strong and full evidence, before I should consider myself justifiable in ordaining the person whom he had rejected. His general assurance that he had full and satisfactory evidence of the moral unfitness of the candidate would satisfy me, unless there were clear and decisive proof to invalidate an assurance to which, from every consideration, I was bound to give full credit. But if my brother Bishop went further, and laid before me, as proof of the disposition of the person whom he had rejected, to an 'intemperate abuse of character,' a pamphlet, containing the severest charges against individuals, amounting, if false, to *slander*, and at the same time assured me, that he was satisfied, by full evidence, that at least some of these charges, and particularly the most exceptionable charge, were false, I should be still more fortified in my determination to reject the application of the candidate; as by not doing so, I should consider myself as impeaching the veracity, and the mental capacity, and the purity of intention, as well as the justice, of my brother Bishop, by the supposition that he had not this evidence, as he asserted, or that he was incapable of estimating the force of evidence; or had judged and decided corruptly and unjustly. To require from him a detail of the evidence, I should think unreasonable and improper. Unreasonable, because it might be impossible to present this detail, as cases may readily be conceived, where individuals, on whose information and testimony the judgment of the Bishop may be founded, would not consent to come forward in a public manner: and improper, because, by this procedure, I should bring my brother Bishop, and the person rejected by him, before my tribunal, and, by my decision, determine on the correctness of the conduct of the parties. And if I should decide in favor of the Bishop, and against the other party, he might, by the precedent which I should establish, apply to all the other Bishops, and thus cite the Bishop who has refused him orders, before their tribunals successively.—Having full confidence in the capacity and integrity of my brother Bishop, I should think, that however he might err in matters of opinion—in regard to matters of fact, as in this case, to the moral fitness of the candidate, determined by facts of which he became possessed, and of which he could judge much better than myself, I ought to respect his decision. At any rate, conceiving that the canons, instead of favoring these applications from rejected candidates, rather guard against them, and that though injustice might possibly be done, yet this possible case ought not to weigh against the certainty of the weakening of ecclesiastical discipline, and of the injury to the character, reputation, and influence of my brother Bishop, I should think it decidedly the safest course not to ordain the candidate.

'I have thus, Right Rev. and dear Sir, with that frankness which you have invited by your friendly and frank communication to me, stated my views on this unpleasant business. The case above supposed is that of Dr. Ducachet.—The ground of rejecting the supposed candidate, as I stated to you, and to some members of your Standing Committee, is the ground on which I rejected Dr. D. The testimony on which I formed my judgment, is the testimony of most respectable individuals, some of whom are the personal friends of Dr. D.—though they think him very unfit for the ministry. But more particularly, my judgment was decided by the published address, not on account merely of what some consider as reprehensible *language*, but of the matter, which amounts, in one case more particularly, to gross *slander*. The individual whom he charges with being 'a dastardly traducer of Dr. Dykeman's character,' and holds up as deserving of 'public execration,' is a most respectable and exemplary man, a member of our Vestry, and long a communicant of our Church—and I now repeat to you the assurance, that there is no ground whatsoever for this charge. This assurance is founded on a minute knowledge of the circumstances of the case. The considerations, that this attack on character was without any provocation, that Dr. Ducachet had withdrawn from the medical profession, and become a candidate for orders, and that the circumstances on which he professes to found the charge, took place nearly three years before the delivery of the address or eulogium, much aggravate the offence. To require me to exhibit 'proof' of all this, would, I humbly conceive, be liable to the objections which I have stated in the supposed case; and would, indeed, from the reluctance of individuals to come forward, be perhaps impracticable. And I do further respectfully suggest, whether, if credit cannot be given to the declarations of a Bishop, as to the grounds on which he has acted in rejecting a candidate, and the *facts* on which his decision is founded, there is not an entire end to confidence and harmony between the Bishops. The power of ordination is a discretionary power, for the exercise of which a Bishop is responsible to God and to the Church. The act of ordination is an admis[illegible] has a right to claim—analogous to admission to the legal or medical profession, or to membership in any society, which may be, and is, refused to individuals, on satisfactory evidence of unfitness, without the forms of a trial.

'The act of a Bishop in ordaining a rejected candidate is not an *independent* act, affecting only himself; inasmuch as it must fix 'heterodoxy or injustice' on a brother Bishop. The reversal of the sentence of one court by another, is in a process of law, not contemplated in cases of ordination. But even here, I should suppose that if a judge or jury pronounced a judgment or verdict, relative not to *legal points*, but to *matters of fact*, on evidence laid before them, and another judge or jury, on the *same* evidence, pronounced a different decision—the latter would be considerd as a crimination of the former.

'With regard to the high and abundant recommendations of Dr. D. I would only remind yourself and the Standing Committee, of the ease with which testimonials may be procured, and of the circumstance that the testimony of a hundred persons to the general good character of an individual, could not invalidate the testimony of two, to his guilt in any particular case. The persons who met with Dr. D. on religious occasions, where he would be on his guard, could not have had an opportunity of judging of the faults of his temper, disqualifying him for the ministry. I can only say, that gentlemen of the most respectable character and standing, who know Dr. D., have expressed to me, not merely a cold, but the warmest, approbation of the course which I have pursued.—One gentleman of judgment and discrimination, who, by the representations made to him, became somewhat interested in Dr. D's favor, and consented to a personal interview with him, informed a friend of mine, that he thought no explanation or justification on my part necessary; he was perfectly satisfied, from the language and conduct of Dr. D. on that occasion, that I had done right in refusing him orders.

'In the event of Dr. D.'s receiving orders, I shall find myself placed in a most unpleasant predicament. Unwearied pains have been taken to circulate extensively imputations on me of severity, of tyranny, and of injustice, in relation to Dr. D. I have submitted in silence, trusting for my vindication to the gradual progress of truth. But should these imputations receive sanction, (as they certainly will, though *unintentionally* on his part,) by the ordination of Dr. D. by another Bishop, they will become much more serious in their import, and in their influence, on my personal and official character and reputation.

'I deprecate this measure even more on account of the effect which it will have, as a precedent, on the Church—weakening the legitimate exercise of Episcopal authority, and leading to an interruption of that confidence and harmony among the Bishops, so essential to their dignity and usefulness, and to the honor and peace of the Church.

'I must beg you to have the goodness to lay this letter before the Standing Committee.

'And I remain,

'Right Rev. and dear Sir,

'Very respectfully and truly,

'Your friend and brother,

'J. H. Hobart.'

"On my return from my journey, the last of August, I heard a report that Dr. Ducachet was admitted as a candidate for orders in the State of Rhode-Island; and I concluded to address the following letter to the Right Rev. Bishop Griswold, in whose Diocese that State is situated:—

'*New York, September* 9*th*, 1823.

'Right Rev. and dear Sir,

'I wrote to you from Quebec, informing you that the Bishop of Quebec, through his son, Archdeacon Mountain, in answer to inquiries from Dr. Ducachet's friends in that place, whether a candidate for orders from the States would receive ordination from him, returned for answer—Not unless he produced satisfactory testimonials, or letters dimissory from the Bishop under whom he was a candidate.

'I have been informed, since my return to the city, that Dr. Ducachet has written to his friends here, that the Standing Committee of Rhode-Island have recommended him as a candidate for orders—and that he expects to receive ordination in a few months. There must, I presume, be some mistake in this; as it does not follow from the recommendation of the Standing Committee, that you have admitted him as a candidate—and even in this case, a year must elapse before he can receive ordination, and, as I am satisfied, he will not be able to produce an *unimpeached* character for piety, good morals, and orderly conduct, for three years last past.

'In my letter to you I omitted to notice your remark that Dr. Ducachet comes 'very highly and abundantly recommended.'

'You know how easy it is, from the indifference of many in such case, or from compassion, or from a desire to escape from importunity,' or from false representations, to obtain testimonials.—Against these, however, I should suppose, my declaration, that I received testimony the most respectable of Dr. Ducachet's unfitness, and particularly the fact of a slanderous publication by him, would have decided weight. A deliberate, and unprovoked, and slanderous attack on respectable individuals, evidencing, in connexion with other facts, 'a disposition to intemperate abuse of character,' is surely 'a fault,' (I use the language of our venerable presiding Bishop,) 'than which there can scarcely be one more tending to the disgrace of the Christian ministry!' and let me be permitted to go on with his opinion—'One would hope that no Standing Committee would sign the requisite testimonial in favor of such a person. If this should be done it might further be hoped, that the Standing Committee of the Diocese applied to, would not strain their consciences to the same extent.—But we will suppose both these events to have happened. The opinion entertained is, that the Bishop applied to should disregard them both, and not take on himself the heavy responsibility which would result from his compliance.'

'I have not seen the testimonials to which you allude. But I presume they are signed by the religious companions and friends of Dr. Ducachet, in whose society, he probably has been careful never to exhibit those violent tempers which he has elsewhere displayed—and by others, whose signatures have been obtained by the assiduous application and misrepresentations of interested individuals. Where is the person who, by certain arts, cannot obtain from some person, or from some quarter, testimonials of character?

'Allow me, Right Rev. and dear Sir, to suppose it scarcely possible, that a candidate for orders, rejected by one Bishop, on the ground of 'moral unfitness, arising from a disposition to intemperate abuse of character,' should be received as a candidate by another, on whom, as there were other Bishops, more contiguous to the residence of the candidate, there was no particular call to attend to his case—that this should be done, in deviation from the prudent and judicious course pointed out, in an opinion delivered at the request of this Bishop, by the presiding Bishop; in opposition to the earnest and solemn representations of the Bishop who rejected the candidate, that this measure was the result of serious deliberation and inquiry, and of satisfactory testimony of impartial individuals, who had the fullest opportunity of judging of his dispositions and character; and in disregard of the fact, that an eulogium, delivered and published by him, in departure from his appropriate character as a candidate for the ministry, contained not merely unprovoked and unmerited invective, but slanderous charges against respectable individuals.

'If Dr. Ducachet be admitted as a candidate for orders in the Eastern Diocese, then it will be impossible to prevent the community from drawing the conclusion, that the charges of 'injustice and intolerable oppression,' 'of unreasonable severity and tyranny,' which have been industriously and extensively circulated against me, have received the high sanction of the ecclesiastical authority of the Diocese; the Episcopal character and office will be lowered in public estimation—distrust and division will, in the present instance, and hereafter, if the precedent should be followed, be introduced among those who, from their eminent stations in the Church, it is of peculiar importance, should exhibit, in the exercise of discipline especially, unity of counsel, and mutual confidence and co-operation—and then, the guards with which the Canons of the Church have so solicitously surrounded the door of entrance into the ministry, will be materially weakened. It is the result on the general interest of our Church, which, even more than its effects as to my personal and official character, excites, with respect to this measure, my deepest solicitude.

'I expected to proceed from Canada on a visitation of the Diocese; but the morning I left Quebec, I was attacked with fever, for the third time this summer, and was induced to make the best of my way home. The state of my health, in the opinion of my physicians and friends, renders highly expedient a sea voyage, and a respite from official cares and labors. I accordingly expect to sail for England on the 24th of this month. I must previously prepare my address to our Convention, exhibiting an account of my proceedings, among which, I must, of course, mention my rejection of Dr. Ducachet, as a candidate for orders. I shall, therefore, esteem it a great favor, if you will as early as convenient, acquaint me with your determination as to this case, and if he be admitted as a candidate, at what time it is proposed to ordain him.

'I remain,

'Right Rev. and dear Sir,

'Sincerely your friend and brother,

'J. H. Hobart.

'The Right Rev. Bishop Griswold.'

"To this letter I have received no reply: in consequence, I presume, of the absence of my Right Rev. Brother, on a visitation of his Diocese. I have heard that Dr. Ducachet is licensed by him as a Lay-Reader; which would seem to establish the fact of his admission as a candidate for orders.

"I have thought it my duty, Brethren, to make this communication to you, as well from a wish to correct very erroneous representations which prevail on the business to which it relates, as with the view, if this should be the last time I address you, of recording my sentiments on a point, which, considered as a precedent, I regard as among the most important, in reference to the purity of the Ministry, the honor and harmony of the Episcopacy, the efficiency of discipline, the prosperity of the Church, and the high interests of evangelical religion, that could possibly occur."

Another instance of the Church Record's want of historical accuracy would not have been here noticed, but for its connection with the others of greater magnitude.

In reference to the election of Bishop M'Coskrey, it represents itself as having first discovered the connection between the discussion on that subject and the fifty-third canon of the General Convention of 1832, stating that that canon "escaped the observation of those who wrote on the subject." A reference to your columns will prove that that canon was distinctly quoted, in that discussion, as unfavorable to the mode of election adopted, and was the subject of no inconsiderable argument on both sides.

Corrector.

For the Churchman.

"ERRORS EXCEPTED."

Dear Mr. Editor,—By the politeness of a young friend, I have just received the Catalogue of the General Theological Seminary for 1840–41. I confess myself mortified at the meanness and inaccuracy of its typographical execution. As to the quality of the printing, it is utterly unworthy of the highest literary institution of the Church. The errors, time would fail me to enumerate. I point out a few, as specimens.

On page 2, the name of the ever to be lamented Bayard is left standing, as a Trustee. Alas, his earthly trusts are all discharged!

PAGE.
14. Who is "Horley"?
16. Who is "Whealtley"? Who is "Grisley"?
17. "William Shellon, D. D." should be Shelton; as also "George A. Shellon."
18. Edward Y. Buchanan is cited as at "*Piquea*" instead of Pequea.
19. "Robert B. Van Kleek," for Van Kleeck.
20. J. Lyman Clark is placed at "Wateabury" for Waterbury.
"Batton Rouge" is put for Baton Rouge.
"Alex. H. Vintor," for Vinton.
"Christ's Church, Hudson," for Christ Church.
"Astoria Female Institute is removed to Orleans county.
21. "F. F. Peacke," for Peake; and the worthy rector of Christ Church, St. Louis, sent to Boonville.
22. Henry Burroughs, jun., wrongly cited as rector of St. Mary's, Colestown, and Trinity, Moorestown.
23. "Cambell," for Campbell.
24. Andrew Bell Paterson, a deacon of New Jersey, and rector elect of St. Mary's, Colestown, and Trinity, Moorestown, transferred, without his Bishop's consent, or his own, to "St. James' Church, Goshen, N. Y."
"J. A. Spencer, rector elect of Trinity Church,—*quære*, where?
"Albert D. Traver, for Traver.

Cum multis aliis.

Some of these may be thought small things. "*Inest sua gratia parvis.*" What is worth doing, is worth doing well. The list of the Alumni, if it professes to be a guide, should be correct. I have often wondered at the errors of locality which it contained. But this year it exceeds itself. I know not whose business it is: from the manner in which it is done, I should suppose *every body's*. There are some things for which a select committee is better than a committee of the whole. As a friend of the Seminary, I earnestly hope that a new edition will be immediately set forth, revised and corrected; and that hereafter, pains be taken to ensure its accuracy. Perhaps it is done at the expense of the students. I know not, but it ought not to be. At any rate, correctness would cost little. But I suppose it to be a matter worthy the notice of the Standing Committee. Certainly, the credit of the institution is concerned. I have felt bound to inscribe on the title-page of my copy, as a caveat to posterity,

"Errors Excepted."

For the Churchman.

THE MISSIONARY AT LARGE.

Mr. Editor,—Among the various institutions which the Church hath established for the relief of those whom the Almighty hath declared "shall never cease out of the land," and the Saviour said "we have always with us," none have stronger claims upon her children than the Missionary at Large. Those who are in easy circumstances can with difficulty form a faint idea of the deep distress that exists among the poor in our city. If we would only listen, some of us who are lifted far above the cheerless hovels around us, might hear the moans of these children of penury. And, let me tell you, Sir, that they have not all become thus sadly circumstanced by a course of viciousness. No, no, far from it. Go, Sir, and feast your eyes (for it is a glorious sight, which I doubt not the angels behold with joy) by a visit to the Sunday schools established by our devoted Missionary, and you will be astonished to behold so many well-behaved boys and girls, all eager to hear teachers tell them how much Jesus Christ loves them. Many of them never heard of a Saviour before, because they had no one to take them by the hand, and say, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord." This the Missionary has gladly done, and the more so because he was enabled by the liberality of Episcopalians to supply them with the necessaries of life. He now "*compels* them to come in," as they are left without the excuse which has often caused him to put his fingers upon his lips in silence,—"I have no decent raiment."

The contributions to the fund of the Missionary have been worthy of the members of so highly privileged a Church as ours. But I know that many are waiting only to be informed of a medium through which they can send of their abundance to these children of sorrow. Come, brethren, the "time is short," eternity is at hand. Soon our opportunities for doing good will cease, and we shall have to give an account of our stewardship. Remember the words of Him who "*went about doing good.*" "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

B. F. T.

A post-office having been just established at the Theological Seminary of Virginia, for the convenience of the Seminary, the High School and the Fairfax Institute, and the neighborhood generally, it is requested that all letters, newspapers, &c. &c. for these institutions, be hereafter directed to this post-office, which has been designated "Theological Seminary, Va."—*Southern Churchman.*

Bishop Griswold.—We are happy to be able to announce that the bishop's health is so far restored as that he was able to attend Church last Sunday: and that he has made an appointment to confirm at Grace Church on Sunday next.—*Christian Witness.*

THE CHURCHMAN.

SATURDAY, FEBRUARY 20, 1841.

We have but a line to commend the Prospectus of Messrs. R. & G. S. Wood to the attention of our readers.

Every Churchman, and especially every clergyman, who is not utterly recreant to his name and profession, will rejoice heartily and thankfully at the prospect which is thus presented of spreading before American readers the richest treasures of doctrinal and practical theology.

The Church of Christ in this country should be neither English nor Roman; but American and Catholic.

The Church of England, at the time of the Reformation, took for her guide the Holy Scriptures, as received and explained by the unanimous sense of the fathers and the four general councils—the only universal councils of the Catholic Church. (See Sewell's Apology.) Hence her creeds and liturgy are primitive and Catholic, and her articles are pointed against the errors and grievous corruptions of the Church of Rome. Hence also the majority of her eminent divines have observed the due medium between the licentiousness of private judgment on the one hand, and the servility of blind submission to authority on the other. For this reason it is that we wish to see the divines of the Church of England republished in this country; not because they are English, but because they are primitive and Catholic; setting forth the essentials of divine truth as held by the unanimous consent of the Church before her unity was rent by schism, and affording the most powerful antidotes and most earnest protests against the ancient heresies which have been revived in modern times and in manifold forms, and against the subsequent corruptions and superfœtations that are distinctively termed Romanism, or Popery.—The Churchman's Library, therefore, conformably to the distinctive character of his Church, will be both an exponent of Catholicism and a protestant against Popery. Is not such a work worthy of the warm patronage of American Christians? May they not be expected to pray and labor for its success? Let every man who can afford it subscribe himself, and urge his friends to subscribe to one or all of the series.

HINTS FOR BEGINNERS.

"The Rule of Faith," says Bishop H. U. Onderdonk, in his admirable charge on that subject, "is, properly speaking, what Christ and his inspired servants taught." Christ and his inspired servants, therefore, and not the writings of the latter, were the *primary source* of the faith.

But as oral tradition is uncertain, the holy Scriptures were graciously given, not for a first initiation into the faith; for this had been done by the teaching of our Lord and his apostles; but for an *effectual safeguard* against error; an end which was gained and could only be gained by inserting in the Scriptures *all truth necessary to salvation.*

After the death of the apostles, the Church still continued to be the *primary source* from which the ignorant within her pale, and the Heathen and unbelieving without, looked for the declaration of the faith.

To the Church acting in this capacity of teacher, the Scriptures continued to be an effectual safeguard against error: so that whenever any particular Church delivered under anathema, (i. e., as necessary to salvation,) a doctrine which was not contained in the Holy Scriptures nor could be proved thereby, she incurred the guilt of adding to the words contained in the Book of Life.*

This being so, we have consequently two sources of faith; first the traditionary teaching of the Church Catholic, (which is contained chiefly in her creeds,) and secondly the Scriptures. When these agree, they mutually corroborate each other; when they conflict, (if they ever do,) the former must yield to the latter.

Hence we have a safe rule for the private interpretation of Scripture; *viz.*, never without manifest reason to interpret any passage against the universal sense of the Church. "Religio mihi est," says Bishop Bull, (Def. Fid. Nic. Sect. 1. Cap. 1. ¶ 9,) "ertque contra torrentem omnium Patrum ac veterum doctorum S. Scripturas interpretari, nisi quando me argumenta cogunt evidentissima; quod nunquam eventurum credo." I have and always shall have a religious dread of interpreting the Holy Scriptures against the stream of all the Fathers and ancient doctors of the Church, unless (which I believe will never happen) I am compelled do so by the clearest arguments.

No man extols universal tradition more highly than Chillingworth. He admits it to be always credible in itself, and the ground of belief in the Scriptures; and he confesses that any interpretation of Scripture which can be sustained by the universal tradition o the Church, is always true. "That the Church's interpretation of Scripture is always true * * may in some sense be also admitted; *viz.*, if you speak of that Church, (which before you spoke of,) that is, of the Church of all ages since the apostles." P. 139 § 88, *et alia.*

Many of our eminent divines, and especially Bishop Bull, (whose opponents were Petavius, the nameless author of the Irenicum and Sandius, the first a staunch Romanist, and the others, the one an Arian and the other a Socinian,) have *proved* that the doctrine of the Nicene creed was the traditionary faith of the Catholic Church from the apostles' time to the Council of Nice. That it has been so ever since, every body knows. The doctrine of this creed is therefore sustained by the universal tradition of the Church.

Despite of this fact, however, Chillingworth has been in a manner peculiar in limiting the use of the universal tradition which he so highly extols, almost exclusively to a single point; *viz.*, to prove the canon of Scripture; thereby depriving the Church, as far as lay in him, of its use as a safe rule of interpretation in regard to the fundamental doctrines of Scripture. It is in allusion we suppose to this defect that his work has been currently charged with Socinianism, and that Prideaux wittily compared it to a lamprey, fit for food if the venomous sting were taken out of it.—*Lloyd's Memories, &c., p.* 542.

To obviate this defect, we thought it not amiss to direct the younger readers of Chillingworth to the fact that the Church has ever been the primary source of faith; that they should look in the first place for their faith to the Church, (in order to compare it if they pleased, with the Scriptures,) and not in the first place to the Scriptures, in order to form a creed for themselves; and that the creeds of the Catholic Church (which are contained in our Prayer Book) may not only be reasonably and modestly presumed to be true, even prior to any scriptural investigation, but may be certainly believed to express the true sense of our Lord and his apostles, as contained in the Holy Scriptures, because the belief of their divine origin stands on the same ground with the canon of Scripture; *viz.*, the tradition of the Catholic or Universal Church.

The *authority* of the tradition which conveys to us the faith of the Church, resolves into the teaching of our Lord and those whom he immediately inspired. The *fact* of there being such a tradition is sufficiently proved by the ancient creeds of the Church, and can be *intelligently* denied by none others than the impugners of the faith of the Holy Trinity, and the verities essentially interwoven with it.

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* Bishop Hobart was prevented by indisposition from attending the Convention.

* For the application of this view to the Church, see the article signed "Hope," in the Churchman of the 6th inst.

THE REVIEWER REVIEWED: *or Doctor Brownlee versus the Bible; versus the Catholic Church; versus the Fathers, ancient and modern; versus his own Creed; versus himself. By* PHILALETHES. *"His hand against every man."* Poughkeepsie: Printed for the author, by Jackson & Schrane. 1840.

Our readers probably remember the notice which we took of a sermon of the Rev. REUBEN SHERWOOD of Hyde Park, on the Intermediate State; the attack which was made on it, and the defence which was rejoined. These treatises were the subject of a review which was copied into the Christian Intelligencer, and it is this reviewer who is himself reviewed in the pamphlet before us.

Our impression of the article in the Christian Intelligencer, at the time it appeared, was, that it was unworthy of notice. To controversy we have no objection; it is often due to the cause of truth, and has in all ages been a means of diffusing and establishing it in the minds of men. But the duty has its limits; and when a writer ceases to respect the restraints which courtesy and fairness impose, we cannot recognize the obligation to follow him. Something is due to one's self as well as to truth; and if there must be controversy, let us at least have a choice of combatants.

Courtesy, to be sure, is much a matter of taste, and the reasons which determine one writer to decline intercourse with another, may seem less satisfactory to others than to himself. But fairness has a more definite standard, and the violations of it are matters of fact and more capable of proof. And to us, the violations both of courtesy and fairness seemed so flagrant in the review referred to, that, as we have said, we deemed it unworthy of notice, and declined, on this ground, some well written strictures on it, which were offered to us, at the time of its appearance, for insertion in our paper.

The "reviewer," however, has fallen into other hands, and is now reviewed by a writer who probably holds his qualifications for fair controversy as cheap as we do; but who seems also to think that more is due to truth than to himself, and is willing therefore to expose misrepresentations at all hazards. We have read his pamphlet with respect for his learning, good temper, and politeness; and see nothing in it to regret, except that its author had not the honor of a worthy opponent.

To those who know any thing of the Church, it is sufficient justification of our remarks to say, that the reviewer sought to impose on his readers the belief that such men as Bishop Bull, Dean Stanhope, Dr. Wheatley, Archbishop Secker, and Bishop Mant, did not believe or teach the doctrine of an Intermediate Place for departed spirits; but that these "ancient and sound fathers" of the Church "do, to a man, believe as do their compeers of other Churches;" i. e., of those Protestant denominations who deny the doctrine, and many of whose members, with the reviewer, misrepresent the intermediate state as a "*quasi* purgatory."

The reviewer attempts to sustain himself in this position by a distinction between *State* and *Place*; bishops Horsely, Seabury, and Hobart, and others of "the party of High Churchmen," believed in the intermediate *Place*;" but Bishop Bull and other more "ancient and venerable fathers" of the same Church, believed only in an intermediate state. The author of the pamphlet justly treats this distinction as a "contemptible quibble;" but allowing the reviewer whatever benefit he can gain by it, and regarding only the assertion that Bishop Bull, &c., did not teach the doctrine of an intermediate *place*, he undertakes to prove that the reviewer "knew his assertion was not true, when he made it;" and that "he has deliberately falsified" his authorities.

These allegations, exactly in these words, we do not make our own; but we refer the reader to the pamphlet, where he will find them supported by strong, if not convincing, evidence. We are content to say, in more general terms, that the writer who can represent such authors as Bull, Stanhope, Wheatley, and Mant, as *not* the advocates of the doctrine of an intermediate place for departed spirits, shows such a want of fairness as places him out of the range of honorable controversy. In such a case, to offer the reviewer, who *is* a man of some information, the alternative of ignorance in lieu of unfairness, is to stretch charity to folly.

The following are some of the quotations with which the author of the pamphlet has confronted the assertion of the reviewer. Some of which were quoted at first by Mr. Sherwood, and partially quoted from him by the reviewer to prove that their authors did not hold the doctrine of an intermediate PLACE.

"Paradise was the name of that place of happiness, to which the Jews supposed the souls of the pious to be conveyed on their separation from their bodies. To be admitted into that PLACE, to be received withal into the society of the Redeemer, cannot but signify an admission to a state of enjoyment."—*Bishop Mant: Happiness of the Blessed, v. 8.*

"The promise of our Saviour to the thief on the cross can imply no more than that he should on that very day, in which he died, enter into that PLACE of rest and quiet, where the souls of the righteous wait for the resurrection. And indeed that our Saviour *could not mean heaven by Paradise* is plain enough; because he himself did not ascend into the upper heavens till after his resurrection; as we every day profess to believe in our creed; in which we declare that as to his body, 'he was dead and buried,' as to his spirit or soul, 'he decended into hell.'"—*Dr. Wheatley on the Common Prayer.*

"Why is the spirit here the object of our LORD's care, and deposited in GOD's hands, but because these phrases are set to signify a PLACE of safety from danger?"—*Dean Stanhope.*

"I do affirm the consentient and constant doctrine of the primitive Church to be this: That the souls of all the faithful, immediately after death, enter into a PLACE and state of bliss, far exceeding all the felicities of this world, though short of that most consummate, perfect beatitude of heaven with which they are to be crowned and rewarded in the resurrection."—*Bishop Bull.*

"Though the separate souls are happy or miserable, yet are they not so happy nor so miserable as they will be after the resurrection. Again, the intermediate state is certainly a state of happiness not yet complete and perfect in all its parts. CHRIST says that Lazarus was carried by angels into Abraham's bosom, and the soul of the penitent thief he brought with himself into Paradise; but by Paradise and Abraham's bosom, the ancients, both Jews and Christians, did not understand the kingdom of heaven, the supreme glory, and the beatific vision of GOD, but only the state and PLACE of separate good souls waiting for their resurrection. And indeed we are all along directed in Scripture to expect our final retribution only at the day of judgment. But what occasion is there for a day of judgment, if the sentence is already passed and executed? Why should men be called to render an account of those actions, for which they received their full reward or punishment? Certainly it would be an unnecessary process, and solemnity without signification, if there should not then be made an addition, a very considerable addition, to the happiness of the good and to the misery of the wicked."—*Bishop Newton.*

"This discourse is matter of abundant consolation to all good men, when death approacheth them. They are sure not only of a blessed resurrection at the last day, but of a reception into a very happy PLACE and state in the mean time. They shall be immediately after death put in the possession of Paradise, and there rejoice in the certain expectation of a crown of glory, to be bestowed upon them at the day of recompense. Fear not, good man, when death comes; for the good angels are ready to receive thy soul, and convey it into Abraham's bosom. A PLACE, wherever it is, of rest, and that not a stupid insensible rest, but papuasuı ʇsəɹ with a lively perception of a far greater joy and delight, than this world can afford. A PLACE of the best society and company, where thou shalt be gathered to the spirits of just men, to the holy Patriarchs, Prophets, Apostles, Martyrs, and Confessors, and familiarly converse with those saints and excellent persons, whom thou hast heard of and admired, and whose examples thou hast endeavored to imitate. A PLACE that is the rendezvous of the holy angels of GOD, and which the Son of GOD himself visits and illustrates with the rays of his glory. A PLACE where there shall be no wicked men to corrupt or offend thee, no devil to tempt thee, no sinful flesh to betray thee. A PLACE of full security, where thou shalt be out of all possible danger of being undone and miserable forever. A PLACE from whence all sorrow (because all sin) is banished; where there is nothing but joy, and yet more joy still expected. This is the PLACE that death calls thee to." *Bishop Bull.*

FOREIGN MISSIONS.—A meeting in aid of Foreign Missions was held at St. Thomas' Church in this city, on last Sunday evening. The prayers were read by the Rev. Mr. Forbes, and the object of the meeting was then stated by Bishop B. T. Onderdonk, who presided at the meeting. An appropriate address was delivered by Rev. Dr. Milnor, setting forth the exhausted state of the treasury, and the great demands which had been made upon it, the interesting and important character of the missions, and the great need of exertion on the part of all to support the society in its present endeavors to send succor and assistance to the different stations. He mentioned the conditions and claims of the missions of China, Crete, Athens, Constantinople, and Western Africa, and the design of the society to send more missionaries to Mardin, Crete, Texas, and West Africa. Dr. Eastburn then offered some remarks on the inability of the Foreign Committee to meet the urgent appeals made to them, and the fear they were under that they would be obliged to contract their operations; he mentioned that their receipts fell far short of their expenditures, and that a reduction in the present operations would injure the interests of the missions.

Mr. Haight then addressed the meeting on the importance of increased exertion in behalf of the treasury, and expressed the hope that the missions spoken of would be liberally sustained. Many of the clergy were present, and a large and attentive audience.

We have received from Mr. Dusenbery, the owner and proprietor of St. Matthews's Hall, and the property adjacent, situated at Port Colden, his published proposal for conveying the said property, valued at eighteen thousand dollars, to the bishop of the diocese of New Jersey, and two other trustees, in trust for the Seminary, (St. Matthew's Hall) with the deduction of six per cent. interest on the principal, to be paid to the shareholders. Mr. Dusenbery, himself, takes sixty shares (of $100 each) or one third of the principal; and when the remaining two thirds or 120 shares are subscribed for, the deed of trust is to be executed. We shall give the published proposal in our next.

BOOKS, &C., RECEIVED.

Christ our Example, by Caroline Fry. (Philadelphia: S. H. George.)

Boardman on Romanism. (Philadelphia: Hooker & Agnew.)

Brownlee on the Deity of Christ. (New York: John S. Taylor.)

Who shall be greatest? By Mary Howitt. (New York: D. Appleton & Co.)

A new edition of Bishop H. U. Onderdonk's "Episcopacy Tested by Scripture," has been lately published in England, with a preface, notes and appendices, by the Rev. J. M. Rodwell, M. A., incumbent of St. Peter's, Saffron Hill, and lecturer of St. Andrew's, Holborn.

The History of the Church, from A. D. 381, to A. D.451, translated from Fleury's Ecclesiastical History, and edited by the Rev. J. H. Newman, is now preparing for publication.

Bishop Cosin's Devotions is now in press in England. It is entitled A Collection of Private Devotions, in the Practice of the ANCIENT CHURCH, called the HOURS OF PRAYER: as they were much after this manner, published by authority of Queen Elizabeth, 1560. Taken out of the Holy Scriptures, the Ancient Fathers, and the Divine Service of our own Church.

The Rev. F. R. Nixon has lately published in England a Visitation Sermon, in which he mentions, as from an influential member of the Wesleyan body, that the Oxford Tracts were getting into circulation amongst the Methodist preachers, and that many of them are "decided Oxford Tract men," and hold the doctrine of the power of the keys as fully as any Romish priest could do.

The Sixteenth Annual Report of the Managers of the Society for the Reformation of Juvenile Delinquents, states that during the past year there have been under the care of the Society, 406 children, of whom 190 have been received during the past year. The Society at present exercises a legal guardianship over more than 2200 children. Of the 190 children received during the past year, 121 were committed to the Society by the Police of New York. In regard to the causes of crime, it is well to hear the Society's testimony.

"Perhaps there is no cause of vicious excitement in our city, which ruins such multitudes, especially of the young, as the thirst for theatrical amusements. The notices of these entertainments published so conspicuously in all the principal streets of the city and at rooms of public lounging, united with the glowing descriptions which the youth already initiated are eager to give to their companions, are temptations not easily resisted. But how shall access to such places be gained without means? A resort to theft is the most natural and common determination. At first the amount is small, and concealment easily effected. But escape from detection encourages a prosecution in dishonesty. Vicious associations are soon formed, and the increasing relish for indulgences once tasted, and the charm of fellowship in crime, give strength and boldness to vicious propensities. The evil, which if early discovered, might by moral influences have been crushed in the bud, becomes by confirmed habit too deeply rooted to be easily eradicated. And at last the parents or guardians of the youth, to save themselves from farther depredation, or animated by the hope of rescuing him from total ruin, give him up to suffer the inflictions of penal justice. What influence, let it be anxiously inquired, can be created to prevent this annual sacrifice of the young of both sexes at such a polluted shrine? Without stopping to discuss any question respecting the merits of Dramatic literature, or the propriety of scenic representations, the fact should be distinctly stated, that the influence of theatres as they at present exist, their characteristic features of excess and vicious excitement, is fatal to the morals of the rising generation. Here, in the very bosom of society, in institutions and establishments which it supports with its fashion and superfluous wealth, exist the very causes which pre-eminently produce poverty, wretchedness and crime."

TEXAS.—The following narrative from a correspondent in Texas, will be gratifying to our readers:—

"On the 14th of October the corner-stone of the first Episcopal Church, in the republic, was laid in this city--(Matagorda)—the Rev. C. S. Ives officiating on the occasion.

"At 10 o'clock the inhabitants met at the house of Mr. Ives: the procession to the ground was formed in the following order: The Clergyman, the Churchwardens, the Mayor, (J. Y. Sewell, Esq.,) the City Marshall, and Aldermen of the Corporation, the professional gentlemen of the city;—followed by a large concourse of the respectable citizens, marching two by two. The weather was peculiarly fine, and a number of elegantly dressed ladies honored the ceremony with their presence.—At the proper place in the service, Mr. Ives addressed the assembly in the following manner:

"He pointed out the benefits accruing from the attendance on public worship in promoting human happiness, by arousing and cherishing the good feelings, particularly that of charity, and by establishing a deep regard for morality and good order. That as a social community, our young and rising town would be beneficially influenced by it, now that its character and tone of society are being formed, and its prosperity increased. Also the still higher benefit resulting from a true sense of religion, in making man fit for the felicities of life everlasting. The man, said the Rev. gentleman, who regularly attends on public worship, and observes the LORD's day, from hearing and having impressed on his mind the divine truths of the Gospel, and those great and glorious rewards held out by it to those who persevere in the true course, must inevitably become moral and philanthropic, the grosser vices of swearing and tippling will soon be given up by him, as when his mind is acted on by a proper feeling of his duty to his GOD and fellow man, he will not have any pleasure in them: in all his dealings he will adopt the "*golden rule*" of doing "unto others as he would they should do unto him." The love of the human family with which he will soon be imbued, will urge him, and in fact make it his greatest happiness, to remove human suffering and soothe where it cannot be removed; to promote the welfare of all; and finally, by his example of virtuous conduct and patience under worldly evils, to exalt the condition and character of society. Our town, which promises to be one of much importance, is now in its infancy. It has yet to establish its character, and by its example will have a great influence over a large portion of this Republic. The whole history of the world shows that no community can ever enjoy prosperity unless there be a sense of religion among its members; and now that means of public worship are given to the inhabitants, there is every reason to hope that their hearts will be turned to GOD—thereby happiness and morality will spread through our whole society. The paramount consideration in founding a house of GOD is the knowledge that we all have immortal souls to be saved, for which salvation it is necessary we should know the precepts of CHRIST's Gospel, and practise them. The non-observance of the duties laid down there incurs a fearful penalty, while the opposite course entitles to unspeakable rewards. Here, then, is a temple open to all who choose to enter, where will be administered the ordinances of the Gospel of CHRIST which, if properly received, will entitle man to a life of eternal happiness.

"When the ceremony of laying the corner-stone was concluded, John Delap, Esq. addressed the meeting. He said, 'Ladies and gentlemen, and fellow-citizens, I should much regret that the present interesting opportunity should pass without a few observations from some one of our old citizens. It is in the memory of several now present, that years ago the inhabitants of Matagorda, whose opinions were of any value, anxiously wished for a minister of the Gospel to reside among them, in whom the sentiments and affections of the people could concentrate. That wished for consummation has been fully realized. We have here among us, our highly-esteemed friend, the Rev. C. S. Ives, in an eminent degree possessing all the qualities so anxiously desired. In the general discharge of his clerical duties he gives universal satisfaction. Kind and affectionate in his address, evincing so lively an interest in the welfare of each family in our city and vicinity, that every man considers Mr. Ives not only his spiritual adviser, but his personal friend. Did we search the new world and the old, 'tis doubtful if a clergyman could be found so peculiarly suited to the inhabitants of our city as my reverend friend. Who, in this community, has been visited with sickness and pain, and has not ample cause to recur, with grateful feelings, to the bland and affectionate visits of Mr. Ives? Was it with a long and gloomy face that he entered the chambers of the sick? No—cheerful, yet grave; animated, yet subdued; his countenance beamed with genuine Christian benevolence; he reconciled the patient to life, and prepared him for death. Of all those whom it pleased Providence to visit with sickness in the past summer, no one owes a larger debt of gratitude to our reverend friend than the humble individual who now addresses this meeting.'

"Mr. Delap then took a view of religion as it operates on mankind, in their political, civil and domestic relations; adverted to the impression on the minds of men, in all ages, civilized and savage, with respect to the existence of a Supreme Being. "What," said he, "held together the ancient republics of Greece and Rome? RELIGION. 'Our first duties,' said one of their philosophers, 'we owe to the gods, our second to our country, our third to our families.' No nation ever became great or respected, whose political institutions were not based on religion. Does any man deny the being—the existence of GOD? and consequently a state of future rewards and punishment? And can that man be thoroughly trusted for the honest performance of public duties? He is bound *merely* by human laws—these he *may* evade. Look back to the great, the good, the religious men who, in a neighboring Republic, wrested their freedom and independence from one of the most powerful nations in modern times! What was George Washington? A truly religious man. What gave force to the immense military talents he possessed? The consciousness of the justice of his country's cause, and that consciousness based on genuine religion. Let our rulers and our citizens follow the religious example bequeathed to us by the founders of the Republic of the United States of America, and, like that nation, Texas will become great and respected.

"In our civil capacity," said Mr. Delap, "we have already experienced the important advantages of the introduction of a regular form of religious observances. Self respect has been followed by respect for the persons and opinions of our neighbors. The Sabbath day is decently observed. No more drunken broils in our streets. We can meet on 'change, in our social or commercial capacity, without the annoying interference of intoxicated ruffianism. I am proud to hear the approving observation of strangers on our present gentlemanly, orderly, moral and social condition."

TO CORRESPONDENTS.

The contributions acknowledged in our last will appear in our next number.

Two communications from "Cam" in our next.

M. A W. is received.

The report of President Crane to Bishop Kemper in our next.

Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.

THE CHURCHMAN'S LIBRARY;

To be published under the direction of

RT. REV. BENJAMIN T. ONDERDONK, D. D., BISHOP OF NEW YORK,

and

RT. REV. GEORGE W. DOANE, BISHOP OF NEW JERSEY.

By Richard & George S. Wood, New York.

The announcement of a course of publications bearing the above significant and comprehensive title, may be expected to give rise to some inquiries respecting the motives which have led to the enterprise, and the results reasonably to be expected from its prosecution. To give an answer, satisfactory—as it may be hoped—to every adherent and friend of the Church in these United States, as well as to the intelligent members of other religious communities, is due on the part of the publishers, and may be gathered from the suggestions—brief, we confess, but weighty—which they would now respectfully and frankly present.

The past career of the Church in this country offers the finest illustration known in modern times, of the power of primitive truth to propagate itself, amid the checks of inherited prepossessions, and under the pressure of, what may be termed, the accidents and infelicities of an age, jealous of ancient principles, and distinguished by unbounded theological speculation. From the revolution, downwards, a strong under-current of prejudice, equally unfavorable to the orthodoxy of the Church, and the venerable ordinances and institutions imbodying it, has flowed side by side with her progress; compelling the Church, at times, to warn away aggression by exhibiting the stability of her foundations, and the strength of her bulwarks. And, in the effort to account for this adverse feeling, by a charitable reference of it to a diversity of temperaments and tastes in the public mind, or a misapprehension of the true bearing and high-toned spirituality of the Church, we have not unfrequently been met by the opponent with a claim to the lofty ground of principle, and by charges against the Church—in spite of the public testimony of her Liturgy and Articles—amounting to an impeachment of her evangelical character, and of a leaning to the fatal errors repudiated by her reformers.

The Church, however, has found in the inherent strength of truth, and the evident blessing of her Divine Head, more than a counterbalance to these circumstantial evils. Her peaceful spirit to those without, her tranquillity within, and firm adherence to "the faith once delivered to the saints,"—not less than the rapid extension of her borders, the increase of her clergy to a number exceeding one thousand, and the embracing of her privileges by hundreds led to her fold by conviction alone,—are testimonies in her favor, not to be undervalued by her friends, nor overlooked by her foes.

Up to the present time, however, the Church in the United States has never had what may be called a standard literature of her own. The enlightening of the public mind, the suppression of prejudices, and the instruction of her own members in the peculiarities which constitute her distinctive traits, have thus been subject to inconveniences, which stand in contrast with the facilities enjoyed by other religious bodies in the copiousness of their literary resources. The formation of such a literature by the clergy of the American Church, has been retarded by their almost exclusive devotion to the engrossing labors of the pastoral and missionary life, and by their confidence in the soundness, learning, and piety of the works of writers—the pillars and ornaments of the Mother-Church of England. Occasional works and essays, &c., sufficient to prove the talents and force existing in the Church in a latent state, and needing only relaxation from the pressure of pastoral duty to call them forth, have been given by our Bishops and others, as freewill offerings to the cause of GOD and Truth, as well as timely contributions to the exigencies of the Church. Still the want of an enlarged system of works, illustrative of the Doctrines, Polity, History, Memorials, and Usages of the Church, is universally felt.

The invaluable writings of the English reformers, are, with very few exceptions, unknown in an American reprint; and the expensiveness of copies imported, renders them inaccessible to the mass of the clergy, and effectually prohibits them a place in the private libraries and family circles of a large proportion of the laity. The same fate attends the later and more popular works of able English writers now living; of which little is known to the American Churchman, except through the medium of the public journals, and by extracts sufficient to provoke his appetite, and to stimulate his wishes for an edition available to himself and his Church.—From this, combined with the limited range of our native Church literature, there arise these two evils; or, at least, a liability to them—the one is, a too scanty acquaintance with the rich and fertile dominion of truth, as presented by the Gospel in the Church of the Apostles and Martyrs; the other, a tendency to enervate the truth by the intrusion of false views and principles from sectarian works, unwarily adopted, to supply the void in family reading. That these evils are not altogether imaginary, will be very generally conceded, especially by those, who, from the nature of their office, are most likely to appreciate the wants, and feel the dangers of the Church. An indiscriminate use of religious works, based on a theology in many points divergent from the primitive orthodoxy of the Church, seldom fails to induce a tone of laxity and liberalized vagueness, not easily corrected by the voice of the Liturgy, or the testimony of the pulpit. There is a fascination in error, too potent to be thus summarily subdued.—Prevention is better than cure, both in spiritual hazards, and physical maladies; and the regret of the firm-hearted Churchman will spring from his exposure to a tide of influences flowing upon him from the popular theology of the day, compelling him to feel the inadequacy of his own means of resistance.

One of the main objects of our enterprise will now be anticipated by the reader. We conceive that the Church has arrived at a period in her progression, justifying us in the hope that a course of publications, coincident with her wants, will be little less than a realization of the fervent and long standing wishes of her clergy and laity. We propose to reprint, in the form stated in the subjoined prospectus, and to furnish to our patrons at a low price, many of those invaluable works of the Fathers of the English Church, from which they have heretofore been debarred, by their scarcity or costliness; and to provide the Churchman with a "family library" calculated not only to recreate and instruct, but to nurture his children in the faith he professes, and produce a fixed attachment to that Church which is "the pillar and ground of the truth." It will be seen that our plan is somewhat extensive—contemplating equally the wants of the clergyman, the scholar, the inquiring layman, and the members of the domestic circle. We propose, therefore, to reprint, in monthly numbers, not only the old standard authors and the more recent works of merit; but to collect into volumes the many valuable Essays and Fugitive Pieces constantly appearing in the Church Journals, which are entitled to a less ephemeral mode of existence. Sermons on special occasions by eminent Divines, Diocesan Charges, Pastoral Letters, &c., will also fill an occasional number; nor will those works be excluded, which, though not of a strictly religious character, yet from their tendency to refine the mind and manners, while they contain nothing adverse to "the doctrine which is according to godliness," are particularly calculated for the Churchman's fireside.

Not the least important feature of our plan, it will be perceived, is, that it is available (by mail) to those whose distance from the great book marts, has precluded a ready access to the fields of literature now to be thrown open to them.

PROSPECTUS.

THE CHURCHMAN'S LIBRARY will consist of three monthly series, issued simultaneously:

The First, or THEOLOGICAL SERIES, containing those works which—though useful to all who wish for a clear and distinct understanding of those "catholic verities" upon which they profess to build their faith—are more particularly requisite to the clergyman, theological student, or scholar;

The Second, or ECLECTIC SERIES, composed of the best articles in the various Journals and Reviews of the Anglican Church, alike interesting to the clergy and laity; and

The Third, or MISCELLANEOUS SERIES, comprising such works,—of a less abstract or polemical character than those of the first—as are specially calculated to interest Churchmen and their families generally.

CONDITIONS.

A number of each series will be issued monthly, containing about 100 large octavo pages, on good paper, with a legible type in double columns.

Price of each series, *Six Dollars* per annum; or *Five Dollars* if paid for in advance. For *five copies* of either, paid for in advance and to be sent to one address, *Twenty Dollars.* Clergymen, and others, who approve and wish to forward the design, but whose means are scanty, may thus, in many cases, procure a copy for themselves, by offering it to the notice of their parishioners or neighbors; or five subscribers, by uniting together and having all their numbers sent to one of them, may obtain the work for *Four Dollars* a piece.

Each Series will be commenced as soon as a sufficient number of subscriptions are received for that series to warrant its publication; and it is requested that orders may be sent as early as possible, that the work may be commenced without unnecessary delay.

Subscribers are requested to write their names legibly, and at full length, adding the names of the town, county, &c., of their residence; and the clergy and those in official stations will please add their respective titles.

As Postmasters are authorized by law to frank remittances for Periodicals, subscribers can avail themselves of that privilege to save postage.

INTELLIGENCE.

CONFIRMATION.—On Sunday, January 31st., Bishop De Lancey visited St. John's Church, Sodus, where he preached both A. M. and P. M., confirming in the afternoon *six* persons. In the evening he preached in the schoolhouse a Sodus Point. Prayers were read on each occasion by the Rev. Erastus Spalding, of Vienna.

On Monday evening, Feb. 1st, the Bishop preached at the flourishing village of Newark, in the same county, in the Presbyterian Church, at which a large audience, notwithstanding a storm, attended. Prayers were read by the Rev. Mr. Cook, of Lyons. The Rev. Mr. Spalding also was present.

The Bishop visited St. Paul's Church, Waterloo, on Sunday, Feb. 7th, and preached twice to very large congregations. In the afternoon *thirteen* persons were confirmed. The prayers were read by the Rev. Mr. Acly, of Seneca Falls, and the preface in the communion office by the Rev. Mr. Wheeler, the minister of the parish.—*Gospel Messenger.*

TROY EPISCOPAL INSTITUTE.—We regret to find by a marked notice in a paper sent to us, that this Seminary "has been closed for the want of patronage adequate to sustain it."—*Ib.*

The Rev. Cyrus Stebbins, D. D., died at Waterford on the morning of the 8th inst. Of his age and the circumstances of his death we are not informed. We shall hope soon to have a fuller notice of this venerable servant of the altar, who though some years our senior, received Holy Orders at our side.—*Ib.*

Mr. Williams, of Vermont, has recently presented to the University at Burlington, $40,000.

The estate of Mr. Z. Marks has given to Washington College, (Hartford, Conn., $3000. —*Ib.*

Professor Turner of the Theological Seminary, New York, has in press a critical commentary on Genesis. Prof. Bush will issue his commentary on Exodus some time in March.—*Ib.*

DOMESTIC MISSIONS.

Contributions for Domestic Missions, from 15th Dec., 1840 to 15th of Jan. 1841,	$5647 62
FOREIGN.	
Foreign contributions,	994 05

N. B. There have been received, for the African mission, five boxes of books, cards, &c., for infant and other schools, from Mr. Ephraim Bacon, Louisville, Ky., valued by the donor at $500.

DIED,

In this city, on Saturday, A. M., 30th ult., Catharine Brinckerhoff, wife of Thomas Alsop, after a long and painful illness, which she bore with Christian fortitude. Resigned to the will of her heavenly father, she yielded her spirit in the joyful hope of a blissful immortality, aged 55 years. She was a virtuous wife, and an affectionate mother. She had been in full communion with the Church for the last 16 years.

CALENDAR.

FEBRUARY.

21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and St. Matthias the Apostle.
28. First Sunday in Lent.

MARCH.

3. } Ember Days.
5. }
6. }
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Fifth Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Sexagesima Sunday, February 14, in St. Andrew's Church, admitted the minister of the parish, the Rev. James R. Bayley, Deacon, to Priests' Orders. Morning Prayer was read by the Rev. William Morris, Rector of Trinity School, (who also presented the candidate,) assisted by the Rev. Lawson Carter, of Brooklyn, who read the Lessons; and the Sermon preached by the Bishop.

In the afternoon, confirmed 29 in the Chapel of the Church of the Nativity.

NOTICES.

CITY MISSION INFANT SCHOOL—No. I.

A Sermon will be preached by the Rev. Mr. Haight, on Sunday Evening, Feb. 28th, in the Mission Church of the Holy Evangelists, Vandewater street, for the benefit of the Infant School, attached to that Church. Service to commence at half past 7 o'clock.

Should the weather prove unfavorable on that evening, the Sermon will be postponed until the following Sunday evening.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A Sermon will be preached before this Society, by the Rev. J. N. Cook, on Sunday evening next, at the Church of the Annunciation, corner of Prince and Thompson Streets. A collection will be made in aid of the funds of the Society.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The Missionary with sincere gratitude acknowledges the receipt of the following donations, &c, for the poor.—

From a friend to the poor, 5 pairs of boys' socks; by the hands of Swords, Stanford & Co, from D O, of Grace ch, $10; by the same hands, from Mrs E R U, $10; by the same hands, from Mrs Richard Ray, for the "poor in the 15th Ward," $10; by the same hands, from a family in Warren street, $31; from G, by the hands of Thomas C Butler, $5.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B EVANS,
Missionary at Large, No 7 Third Avenue.

Feb. 17, 1841.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following donations for the Poor—

From Mr John McRae $5, and from Mrs McRae, a bundle of clothing. From Daniel Oakey, esq, $5; from Mrs E R U, $5; and from Mr Wright of the post office $3. The last three donations, through Swords, Stanford & Co.

The above, are the acknowledgments of two weeks.—An immense amount of suffering exists among the worthy poor in the lower part of the city, which comes more immediately under notice of the Missionary of this station, and which he has at present no means to relieve.—Further donations, are therefore, earnestly and respectfully solicited.

They may be left with Messrs. Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; the office of the Churchman, 111 Nassau, up stairs; or at the residence of the Missionary.

JESSE POUND,
26 Vandam street.

Feb. 15, 1841.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By Swords Stanford & Co—from Friends in Ninth st, $15; from Mrs E R U, $5; from Daniel Oakley, esq, $5.

☞ Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary.

LOT JONES,
192 Allen street.

Feb 16, 1841.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received by the hands of James Swords, esq, from Rev J Walker, rector, contribution of St Helena parish, Beaufort, S C, ($10 for Africa) $210. Part of collection in Trinity ch, Branford, Ct, 5; one half contribution of Lt J H Simpson, U S A, and lady 4 50; from Miss C Hall and relatives, of Fredericksburg, Va, 2 50—$222. Received from the young ladies of Rev C H Page's Seminary, Louisville, Ky, towards the support of a pupil at Cape Palmas, to be named Gabrielle S Page $4. Remitted by the Rev H J Whitehouse, D D, rector, from St Luke's ch, Rochester, for Africa 20; general 80—$100. Received from W K Lathrop, esq, of Cazenovia, N Y, pr Mr F S Winston, $10. Received collection at the Missionary meeting in St Thomas' ch, New York, on Sunday evening, 14th inst, for China 1; Africa 217; general 181 05; (including sundry pledges 89) $399 05. Received from Thomas Otis, esq, 100; S Brown, esq, 50; two friends of Missions 100—$250. Total $986 05.

CHARLES J. ALDIS, Treasurer.

Having resigned the office of Treasurer from this date, in consequence of greatly increased duties at the Bank, all further donations are requested to be sent to the Rev. JOHN A. VAUGHAN, Secretary and General Agent, No. 281 Broadway, until the appointment of a new Treasurer shall be announced.

CHARLES J. ALDIS.

Bank of America, Feb. 16, 1841.

VALUABLE OXFORD REPRINTS.
RECEIVED PER LATE ARRIVALS,
FOR SALE BY
D. APPLETON & CO.,
At their Theological and Classical Bookstore,
200 BROADWAY.

LITURGY, Episcopacy, and Church Ritual, three Speeches, by Dr. Wm. Laud, Archbishop of Canterbury, and Martyr; 1 vol 18mo.
2. The Private Devotions of Dr. Wm. Laud, Archbishop of Canterbury, and Martyr; 1 vol 18mo.
3. The Autobiography of Dr. Wm. Laud, Archbishop of Canterbury, and Martyr; 1 vol 18mo.
4. Selections from the Works of Richard Hooker, by the Rev. John Keble, M. A.; 1 vol 18mo.
5. Godly Meditations upon the Most Holy Sacraments of the Lord's Supper, by Christopher Sutton, D. D., with a preface by J. H. Newman, B. D.; 1 vol 18mo.
6. Advice to a Friend, by Simon Patrick, D. D., some time Lord Bishop of Ely.
7. A Book for Beginners, or a help to Young Communicants; by Simon Patrick, D. D., 1 vol 18mo.
8.—A Vindication of the Church of England from the Errors and Corruptions of the Church of Rome, by Dr. George Bull, D. D., late Lord Bishop of St. Davids, 1 vol. 18mo.
9. Parochiala, or Instructions to the Clergy, by Thomas Wilson, D. D., Bishop of Sodor and Man; 1 vol 18mo.
10. A Treatise on the different Degrees of the Christian Priesthood, by Hadrian Saravia, late Prebend of Canterbury and one of the translators of the Bible; 1 vol 18mo.

WILEY & PUTNAM'S CATALOGUE
WITH PRICES.

WILEY & PUTNAM'S new Catalogue of BRITISH, FRENCH, and AMERICAN BOOKS, (including many scarce and valuable old works) on the Arts and Sciences, History, Theology and General Literature, with PRICES, is now ready and may be had *gratis* on application.

ENGLISH AND FOREIGN BOOKS FOR COLLEGES AND LIBRARIES.

W. & P. would invite attention to the unequalled facilities afforded by their London Agency, for American Literary Institutions to procure their Books—delivered in any part of the United States (being free of duty) at from 10 to 20 per cent less than the current prices even in London.

Broadway, N. Y. and
Paternoster Row, London.
Feb. 6—tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

CHURCH ALMANAC.

THE Tract Society have published a small New Edition, on superior paper, and handsomely bound, for sale at 31¼ and 37½ cents each, with a liberal allowance to the Trade..

Depository, 28 Ann street,
Jan. 9. THOS. C. BUTLER, Agent.

POETRY.

For the Churchman.

A MISSIONARY HYMN.

Where Afric's shore 's receiving
The sultry scorching rays,
Where India's winds are breathing
Their fragrance o'er the waves,
Benighted sons are calling,
With loud and anxious cry,
While far around they're falling,
Without a Saviour nigh.

Where battle's din is sending
Its wild and dismal dirge,
Where China's hum is blending
With Ocean's foaming surge,
Where towers the moss-grown column
O'er Grecian classic plains,
Ascends a call, how solemn!
In fearful blending strains.

Where down the Alps descending
The avalanche does ride,
Where spreading floods are wending
To meet the ocean's tide,
Where sea-girt isles in calmness
'Midst stormy billows rest,
There ministers of gladness
With joyous tidings haste.

There mark the change appearing,
The idol 's laid aside,
While o'er the lands they're rearing
The temples of the Lord.
Afar above there rises,
Extending to the main,
A swell of unknown praises,
To Christ for sinners slain.

Stay not the herald's speeding!
But onward bid them cheer,
Till all mankind they're leading,
To seek a Saviour near.
The Lord his cause is blessing,
His aid he'll ne'er withdraw,
Till ev'ry land 's possessing
A knowledge of his law. E. H. N.

New Haven, Jan. 26, 1841.

ANCIENT SACRED POETRY.

Selected for the Churchman.

"CONTENT AND RICH."

ROBERT SOUTHWELL.

(Jesuit Priest, executed for treason, 1595.)

I dwell in grace's court,
Enriched with virtue's rights;
Faith guides my wit, love leads my will,
Hope all my mind delights.

In lowly vales I mount
To pleasure's highest pitch;
My silly shroud true honor brings,
My poor estate is rich.

My conscience is my crown,
Contented thoughts my rest;
My heart is happy in itself,
My bliss is in my breast.

Enough I reckon wealth,
A mean the surest lot:
That lies too high for base contempt,
Too low for envy's shot.

My wishes are but few,
All easy to fulfil:
I make the limits of my power
The bounds unto my will.

I have no hopes but one,
Which is of heavenly strain:
Effects attained, or not desired,
All lower hopes refrain.

I feel no care of coin;
Well doing is my wealth:
My mind to me an empire is,
While grace affordeth health.

I clip high climbing thoughts,
With wings of swelling pride:
Their fall is worst, that from the height
Of greater honor slide.

Silk sails of largest size
The storm doth soonest tear:
I bear so low and small a sail
As freeth me from fear.

I wrestle not with rage,
When fury's flame doth burn:
It is in vain to stop the stream,
Until the tide doth turn.

But when the flame is out,
And ebbing wrath doth end,
I turn a late enraged foe
Unto a quiet friend;

And taught with often proof,
A tempered calm I find
To be most solace to itself,
Best care for angry mind.

Spare diet is my fare,
My clothes more fit than fine:
I know, I feed and clothe a foe,
That, pampered, would repine.

I envy not their hap
Whom favor doth advance:
I take no pleasure in their pain
That have less happy chance.

To rise by others' fall,
I deem a losing gain:
All states with others' ruin built,
To ruin rush amain.

No change of fortune's calms
Can cast my comforts down:
When fortune smiles, I smile to think
How quickly she will frown;

And when in froward mood,
She proved an angry foe:
Small gain I found to let her come,
Less loss to let her go.

From the Banner of the Cross.

REPENTANCE.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Ps. li. 17.

For peace, for pardon, from above,
For mercy, Lord, I pray;
O spare me in Thy tender love,
And wash my guilt away.
Long lost in sin's despairing gloom,
A suppliant here I lie;
Alas! can mercy yet have room
For such a wretch as I?

Could sacrifice for guilt atone,
Whole hecatombs should bleed;
But no;—'tis Penitence alone
At Mercy's shrine must plead.
For Thou—all righteous as thou art—
Still heed'st the mourner's sighs:
A broken and a contrite heart
Thou wilt not, Lord, despise.

From "Plain Sermons," by contributors to "Tracts for the Times."

THE CHURCH PRAYER-BOOK A SAFE GUIDE.

2 Tim. i. 13.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

It is generally considered that it is a great blessing to have the Bible among us; but it is hardly at all considered what a blessing it is to have the Christian Church, such as it was in all material respects in the beginning, and such as it will be unto the end. And yet it cannot be doubted, that not in the Scriptures alone, but in the Church also, there is manifested the wonderful power of God: that God is especially present in it, the Father, and the Son, and the Holy Spirit, in whose name we are baptized, to direct, and to sanctify, and to save each true living member of that Church.

Nor is the Church to be considered as distinct or different from the Bible: but the fact is, that it is the Church which not only conveys down to us and explains, but also brings home to us the Holy Scripture itself, in a way that would not otherwise be the case. For instance, the great mysteries of our faith are not only laid up in the Scriptures, but the Church sets them one by one before us, at different seasons of the year, in a manner most forcibly to arrest our serious regard: as our Lord's birth at Christmas, His painful life through Lent, His death and rising again at Easter. Even if we knew these we should never otherwise consider them in the practical and distinct manner that we are now enabled to do.

The Creed, again, is another inestimable gift of God which we have in the Church; without it we should not be able to explain much that is in the Holy Scriptures, and we should not know what was most important in them to our salvation. The Apostles' Creed may be considered a sort of key to the Bible, which God has furnished us with together with it. For if the sacred Scripture is left to be explained by the unrestrained devices and fancies of men, there is no notion too absurd for them to pretend to establish from it.

In short, the Almighty has provided us with a guide, for which we cannot be too thankful, in the Prayer-book. To say that it is not the Bible, and therefore not to value it or attend to it, is a very unthankful way of rejecting one of the best blessings which has been bestowed upon us. It is the same kind of thing as when persons pay no regard to religious duties on a week-day, because it is not Sunday; whereas they would keep the Sunday much better, if they attended more to religion during the week; and in like manner they would understand and observe the Bible much better, if they attended more to the Prayer-Book.

The Prayer-Book is not indeed so old as the Bible, but great part of it is nearly as old as the Christian religion itself. It has not been made to-day or yesterday, but has been, for the most part, taken from old Liturgies; and some of these old Liturgies were known under the names of Apostles: one was called that of St. Peter, one that of St. James, another that of St. Mark, and another of St. John, in early ages.

Take for instance the Collects, Epistles, and Gospels, for of these I would chiefly speak at present. It is *proved* that the Collects have been in the Church of God, most of them for nearly fourteen hundred years; and the Epistles and Gospels, mostly as they now stand, for nearly twelve hundred years: and, no doubt, both of these have been from even earlier times, for they are thus traced up to the pure and better times of Christianity.

Now surely this is a very inspiring and comfortable thought, that our Sundays and Festivals bring to us those particular lessons which they have brought to our fellow-Christians for so many hundred years. Christian piety would teach us to turn our thoughts to the dead in Christ, and to consider ourselves as united with them; and these things may assist us much towards such contemplations. And not only with regard to the dead, but towards the living also—towards other members of the Catholic Church—this consideration cannot but be very interesting to us, and a great bond of brotherly union and sympathy. It is a comfort to think of other Christians in the most distant parts of the world;—that however we may differ from them in many points of our belief, and however we may think that they have corrupted the ancient faith by new inventions, as the Roman Catholics have done; yet have they not only been admitted into one baptism with ourselves, and drunk of the same Spirit, but on these holy days have many of them the same Collect, Epistle, and Gospel with ourselves.

Though earthly distinctions separate us, yet in things divine we are made to be all one with them. As far as this world goes, the curse of Babel is still upon mankind, and we are divided by different languages and interests. But in the Church the blessing of the day of Pentecost may rest, and the Spirit would teach her children to have, as it were, one language of the heart, and to understand each other.

We know that God is the author and lover of concord, of union, not of division; and surely such things must be pleasing to Him, which tend to promote the holding of the faith "in the unity of spirit, and in the bond of peace." And I will add, "in righteousness of life" also, which the Church would always combine with the other two, and would teach us to pray for, in addition to "the bond of peace and unity of spirit."

For, of course, every attempt to promote peace and unity, without righteousness of life, and a sincere adherence to the truth, can only end in confusion.

Now it is evident that the Prayer-Book has especially a tendency to promote the holding of the faith in righteousness of life; and that not only by its sober and devout Prayers and Services, but by its appointed passages from Holy Writ, in the Epistle and Gospel to which we have alluded.

It might be supposed that if we have the Bible itself in our hands, that such extracts, as it were, might be selected at any time, which would equally well serve for the purpose. But surely this is not the case, for persons might select passages from Holy Scripture, here and there, which they might in some measure make to speak their own language. If some new doctrine in religion, some new Gospel, as it were, should become popular, then they might only take such places in the Scriptures as might seem, taken singly, to countenance it, and set aside other portions which would prove that they were wrong.

Such has been the case in the present day. The opinion now prevails (whether right or wrong) that they who teach, and have taught for 1800 years, the necessity of holiness of life above all things, and obedience to Jesus Christ, as the one thing which alone is needful, have quite mistaken the true nature and meaning of the Gospel.

This opinion now prevails; and when it has had its day, some other opinion of another kind will, very likely, become popular, and prevail. And each will in turn be made to speak the language of Holy Scripture, by taking one part of it and rejecting another. Nor is this to be wondered at; I mean that opinions which are not true should be able to do this, for we know that Satan never so effectually deceives, as when transformed into the appearance of an angel of light. And, therefore, principles may not be true, which yet may have many passages of Scripture apparently to support them.

And now if we are only to go by the preacher and not by the Church of God, we may take up unsound principles in this way, some false religion that obtains in the world; and it may be even such as to endanger our salvation, and never come to a right sense of the truth before we die, if such opinions last through our own day. If this were our condition, then it would not be the case that the Church of Christ is founded upon a rock, as we know that it is, but upon the sand, or upon the waves of men's fancies, and tossed about by the winds of strange doctrine.

But we may be very thankful that this is not the case with any of us who still remain in the bosom of the ancient and Apostolic Church. Our faith does not depend on the doctrine of any preacher, or of any set of men, but on what St. Paul calls "the pillar and ground of the truth, which is the Church of the living God."

Whether the minister teachers what is faithful and true or not, for of course he is liable to be deceived like other men, yet the Church always speaks the same language, and has always one voice; whatever changes may take place in this changing world, she is in some sense even like her own blessed author, "the same yesterday, to-day, and for ever."

She teaches you to-day with the same lessons, and teaches you to pray to God in the same "form of sound words" that she did your fathers, and those who died a thousand years ago.

And if we do not forsake her, nor tempt God to remove her from us, she will continue to teach your children's children the same. The gates of hell shall never prevail against her, neither shall they prevail against any who have kept to her teaching and guidance, and fulfilled those vows which they have at their baptism made to God through her.

Very sad opinions may have sway both in politics and in religion; but the Church will ever quietly teach the truth, without ever looking to the right hand or to the left. Of the Holy Spirit who dwells in her, it may be said, as it was of the Church in which He dwelt of old, "The Lord is King, be the people never so impatient; He sitteth between the cherubims, be the earth never so unquiet."

And this is one great advantage in the teaching of the Holy Church, that popular impulses which prevail do not affect her one way or the other: her instruction is ever quiet and peaceable. From the beginning to the end of her sacred year, she continues to bear witness against that world into which she has been received; unfolding one by one her great mysteries, and the doctrines and practices connected with them; ever laboring to maintain "the form of sound words in faith and love which is in Christ Jesus."

She teaches us throughout the season of Advent to prepare speedily for judgment, as for that which is even now close at the doors, although the world and its false religions would teach us that we have time enough, or that we have no reason to fear it. However we may be taken up with exciting projects, or lulled in a fancied security, her still small voice of eternal judgment, and of Christ "coming quickly," will ever be repeated to us.

Or, again, however we may be given up with dissensions and divisions, as if they were of little consequence among Christians, every Christmas that returns, the Church has the same angel's voice which came from heaven, saying "Glory to God, peace upon earth, and good-will to man."

And again, through the whole season of Lent she will always call upon us to mortify the flesh, to fasting and to repentance, although there may be many now who will tell us, that there is no need of such unpleasant duties, and our own hearts, alas! are too ready to believe them.

Though some of the most sacred days of the year may become greatly forgotten or neglected, as Holy Thursday or Ascension Day has been, yet not the less on that account, though even her very ministers are silent, yet her ancient services still remain as a witness, calling upon those who will attend to her, not to forget so great a part of their Christian faith, but to have their conversation in heaven, whither Jesus Christ has gone before them, and in heart and mind thither to ascend, and dwell continually with Him.

Although some would tell us that there is no occasion for such strict obedience, if only we are susceptible of such feelings as they call faith, and men of the world are secretly pleased with such a notion, and look favorably upon religion for the sake of it, when the offence of the Cross is thus done away with;—though it be difficult for us thoroughly to see through the vanity of such thoughts,—yet the Church, without looking to the opinions of men, on one side or the other, always teaches us the commandments of God.

Indeed, no sooner has she set before us all the mysteries of our religion, from Advent to Trinity Sunday, than, after that, during nearly half the year (the Sundays after Trinity) she urges upon us (in every possible way that can engage our attention, awaken our hopes and our fears, and above all our love to God, who has done so much for us,) Sunday after Sunday she impresses upon us the necessity, the absolute necessity, of our being conformed to the life and death of Christ by obedience.

In what beautiful order during this season of Trinity do her Collects arise on our course, one after another, like an angel taking us by the hand, and leading us to our heavenly Canaan: now opening to us, as it were, a view of our celestial country, now urging us on our way, now supporting our weakness and comforting us in our infirmities, in all things teaching us practically to look to God only: as we "go through the vale of misery," these are indeed "pools filled with water."

Or, moreover, if we look to her occasional Services, there are some who say there is no new birth in Baptism; others will arise and say, that there is nothing holy in marriage; others, that there is no reverence due to the bodies of departed saints; but here in all these things our heavenly Guide will not deceive us.

And all the while the great weight of her evidence consists in this: that she only unfolds the truth as it is in Christ, she has no prejudice to bias her, no human interests to serve.

If her ministers be carried away by prevailing errors; if they should teach nothing more than outward decency, and such a regard to good principle and character as would satisfy a low standard of duty, putting as it were in the back ground, and out of sight, the Cross of Christ; as perhaps we have done: yet, notwithstanding, if any one would look to the Church, she was still the same witness, the same light set on a hill, the same still small voice to guide those who would be guided by her.

And now again, if people will rush into the opposite extreme, and satisfy themselves, and make others satisfied with a naked, barren faith; while the Church, the candlestick of God, remains to give them light, it is their own fault if they are deceived.

Again, the Church is calculated to produce in us good habits, in distinction from mere good wishes and intentions: habits of daily prayer, habits of obedience to those set over us of God, which is the foundation of all true piety, instead of the old heathen notions of false liberty.

But above all things, the Holy Church has within her, in every way, the only remedy against our own evil nature; she, by the aid of the Holy Spirit ever present with her, applies the medicines provided by Divine power and goodness, against our poor, frail, human infirmities. For we are all inclined in some way or other to trust in ourselves, but she leads us to look always to something beyond ourselves, and to trust in God only.

This she does not only by her weekly Collects, of which there is perhaps not one but what teaches us practically to trust only in the mediation of Jesus Christ, and in the continual help of His Spirit—but more than all, by teaching us not to look to any fancied good works of our own;—not to any supposed faith of our own—not to strong affections—not to preaching, which is to trust in man—not to any sect or party;—but to Christ coming to dwell within us at His two most holy Sacraments.

These are alone all our strength, all our grounds for hope and pardon, if we soil not that baptismal robe with which He has been pleased to clothe our nakedness, nor by evil thoughts wilfully defile that Temple in which His holy feet have trod, but "working out our salvation with fear and trembling," from our being assured by the seal of these Sacraments that "it is God that worketh in us."

Now, as we grow older, and look back with shame and sorrow upon our many past offences, we may find that in all points in which we have fallen short in faith and practice, it has been in neglecting the injunctions of the Church, in forsaking her, the guide of our youth, and not giving heed to her voice.

To the young, therefore, and especially to those who are now before the Church, about to take upon themselves the solemn engagements of their Baptism, and who are consequently looking forward for that help and blessing which has always attended "the laying on of hands" in the Church; what other advice can we give in these dangerous days, than to exhort them, earnestly to cleave to this gracious guardian, which God has provided them with in His Church?

They know full well, that the way which the Baptismal Service and the Catechism has marked out to them, is a narrow way, and in which there are but few that travel. And they know that such is the way, which our blessed Saviour has told us is the only way to life.

They must, therefore, if they would be saved, dare to be singular; they must not be ashamed or disheartened from living up to the vows they have made, because other people do not.

They must labor, as the Catechism has taught them, to love God with all their heart, and soul, and strength; they must not be depending upon a late repentance, nor waiting for any call or conversion; but as they have been instructed, must serve Him truly all the days of their life.

Whatever may be the practice of others in these days, they must remember, that they have been taught to honor and obey the King, "to order themselves lowly and reverently—to submit themselves to spiritual Pastors—to do their duty in the state of life in which God has placed them."

They must take the Prayer Book for their guide, they must practise themselves to a frequent use of its prayers, in studying the Psalms, and if possible, in reading some portion at least of the lessons which she appoints daily.

Above all things, they must remember that whatever others may do, nothing can ever justify or excuse them before God, from absenting themselves from that Holy Table where the Catechism has assured us that "the Body and Blood of Christ are verily and indeed taken and received." In a matter of such infinite importance they must take heed how they are influenced by either the indifference or the scorn and ridicule of others; remembering those awful words, "Whosoever shall be ashamed of Me and of My words in an adulterous and sinful generation, of him shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels."

WANTED,

A SITUATION as Matron, in a Boarding School, or similar institution, in the country; by a Lady who has had some experience in the management of a large family, and can furnish good reference as to character and capability.

A line addressed to "Matron," and left at this office, will receive immediate attention.

Feb. 13, 1841—2t

WANTED,

BY a young married man, employment in some Mercantile House or Public Institution. A situation where his services would be required from 9 to 3 or 4 o'clock, would be preferred. The applicant writes a fair and rapid hand, is a good accountant, understands book-keeping by double or single entry; would have no objections to leave the city, and can furnish the most unexceptionable references as to character and capabilities.

Address M. L., Churchman office, 111 Nassau St.

Feb. 13, 1841—2t

MUSIC TUITION.

WM. PEASE, (from London,) Organist, Professor and Teacher of the Piano Forte, Organ and Singing; respectfully informs the Ladies and Gentlemen of this city, that he continues to give instructions on the Piano Forte, Organ, and in Singing.

Having received his Musical education in the city of London, under the best Masters; and been an Instructor of Music (in this country for the last eighteen years) he hopes by unremitted attention, to give perfect satisfaction, and to receive a liberal share of patronage.

Communications will be received at Joseph F. Atwill's Music Saloon, 201 Broadway; Frederick C. Unger's, 385 Broadway, (late Samuel C. Jollie's,) and at the subscriber's residence, No. 169 Barrow-St., 3d door from Hudson.

References.

Rev. James M. Matthews, D. D.; Rev. John M. Macauley; J. D. Keese, Esq.; H. H. Reynolds, Esq.; Rev. Samuel Seabury, D. D.; Henry Havens, Esq.; James B. Wilson, Esq.; B. A. Mumford, Esq., and Timothy Clough, Esq.

Feb. 6.

A PEW FOR SALE IN ST. JOHN'S CHAPEL.

PEW No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—tf.

STAMMERING CURED,

And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of Stammering, Lisping, &c., or for improvement in Elocution, may learn the conditions of ANDREW COMSTOCK, M. D, No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.

Jan 9—4m

FRASER'S MAGAZINE.

THE number for January, 1841, commences a new volume. An excellent opportunity is thus offered to those who have not hitherto subscribed to this Periodical, of entering their names. The subscription is reduced to $5 50 per year.

Blackwood, and the Monthly Magazines, are also furnished at $5 50 per year, the January numbers commencing a new volume, are now ready.

All the Quarterlies furnished at $4 00 per year. Orders from any part of the country, postage paid, promptly attended to.

WILEY & PUTNAM,
Paternoster Row, London,
and Broadway, New York.

Feb. 6. tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

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Terms—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

REV. F. H. CUMING'S SERMON.

THE Forms of the Church not promotive of formality in Religion. By the Rev. F. H. Cuming, A. M., Rector of St. Andrew's Church. Ann Arbor. Price 12 1-2 cents—for sale wholesale and retail by

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Feb. 13.

IMPORTANT ENGLISH THEOLOGICAL WORKS.

RECENTLY imported and for sale by
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The Whole Works of Richard Graves, D. D.; now first collected. With a Memoir of his Life and Writings, by his son, Richard Hastings Graves, D. D., complete in 4 vols. 8vo.

Origines Liturgicæ, or Antiquity of the English Ritual, and Dissertation on Primitive Liturgies, by the Rev. William Palmer, M. A. of Worcester College, Oxford; third edition, 2 vols. 8vo.

The Doctrine of the Church of England, consonant to Scripture, reason, and Fathers, in a discourse upon the Thirty-nine Articles; by William Beveridge, D. D., Lord Bishop of St. Asaph, 2 vols. 8vo.

Origines Ecclesiasticæ, or the Antiquity of the Christian Church, and the other Works of the Rev. Joseph Bingham; a new edition, with the quotations at length in the original Languages, 9 vols. 8vo.

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Feb. 6.

PALMER'S HISTORY.—*Price* 75 *cts.*

A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. Wm. Palmer, M. A.; with a preface and notes, by an American editor. Just published by

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Jan. 16.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

Agathos, and other Sunday Stories; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A Week in the New Year, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

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Sketches and Stories for Young Children 32mo, four numbers 32 pages each, enamelled paper covers.

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Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent,
Dec. 26—tf Union Depository, 28 Ann St.

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.

March 28. tf

DELAWARE ACADEMY.

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THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

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AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

FUNERAL SERMON.

A FUNERAL SERMON on occasion of the death of the Rev. Dr. Bayard, (and published for the benefit of his family,) by the Rt. Rev. Bishop Onderdonk, just published and for sale, price 25 cents, by

Feb. 6. SWORDS, STANFORD & Co.

LIBRARY OF THE FATHERS.

LIBRARY of the Fathers, translated by members of the English Church, edited by the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, the Rev. John Keble, M. A., Professor of Poetry, the Rev. J. H. Newman, B. D.

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For sale by WILEY & PUTNAM, Importers, and Wholesale Booksellers, Broadway, New York, and Paternoster Row, London.

Feb. 6, 1841.

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PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

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The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

A BEAUTIFUL VOLUME OF DEVOTIONAL POETRY.

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New York, May 1, 1840.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of The Bishop of the Diocese of New York, of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by

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Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

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It gives me much pleasure to be able to say, that I consider the Churchman as having, during the nearly ten years of its existence, very faithfully and satisfactorily answered the important objects of its establishment. It has, as it richly deserves, my full and undiminished confidence. To readers of sound and improved minds, who would enjoy intellectual gratification of no common order; to humble and honest inquirers for the purity and integrity of evangelical truth; to the practical Christian, who would have his faith, holiness, and virtue founded on scriptural principles, and governed by scriptural motives; to the Churchman who cherishes pious attachment to the true character, divinely imparted claims, and holy interests, of the Body of Christ; and to the good citizen, who desires the best welfare of the community; I recommend the columns of the Churchman. In those columns, too, will be found the fullest and most accurate Record of the events connected with the current history of this Diocese, and one, it is believed, at least as full and accurate as any, of those connected with the current history of the American Church at large.

I am happy to know that the Churchman is increasing in favor with the serious and intelligent portion of the community; and cordially recommend to my Diocese its continued and enlarged patronage. No family should be without it.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, December 18, 1840.